

1957



**THE
A. M. E. ZION
QUARTERLY
REVIEW**

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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A. M. E. Zion Quarterly Review

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MOSES

Michelangelo. 1475-1564.

Interpretation

by

Florence Turverey Reeves

This statue of Moses is one of the most perfect of all Michelangelo's magnificent creations. It maintains a majestic balance between a violent and passionate soul and an iron will which controls all.

This extraordinary piece of sculpture is part of the unfinished monument of Pope Julius II who wanted to glorify his own memory by building a massive monument for his tomb. Michelangelo was just the man who could do great things. The monument was to have had more than 40 statues but the capricious Pope made Michelangelo do so many other things it was impossible to get on with the work. At the death of the Pope, only four of the statues were finished and only eight designed. Three of them,—Moses, Rachel and Leah, are in the Church of Saint Peter in Chains, Rome, Italy, and Moses is in the center. Pope Julius is not buried here and the tomb is merely commemorative. Ironically enough, this same Pope who wished to glorify his memory, lies beneath a plain marble slab in one of the chapels of St. Peter's Church!

This majestic statue, typical of Michelangelo, shows Moses as law-giver and judge of his people. Even seated, Moses is a towering figure,—standing he would be colossal. His unusually heavy beard has caused much speculation and comment for it flows from his face to his knees.

His right hand rests upon the tablets of the law. His knees are bent as though ready to rise. The horns that pierce the narrow skull are there to remind us that when Moses came down from the mountain "his face shone like the sun." Many people wonder about these horns upon the head of Moses, but they are there to indicate rays. The mighty hands, the knotted muscular arms, the throbbing veins are all exquisitely sculptured. No other work of Michelangelo is as completely, smoothly and carefully finished as this one.

The face of Moses is a study. Eyes sunk deep into their sockets appear to blaze with anger. His great nostrils seem to dilate. The tightly closed mouth, with the lower lip protruding, conceals as well as reveals the tumult going on within the heart and soul of Moses. He wishes to give his people a tongue lashing as it were, but his mouth is closed as though he would withhold judgment.

Legend has it that Michelangelo himself felt the power within this amazing work so intensely that when he had finished it, he gave the knee a great stroke with his hammer and cried, "Speak!"

Thus Michelangelo, probably the greatest sculptor of the ages, brings into reality our imaginary concept of Moses as a mental, spiritual and physical giant.

Three Decades of Experience in the Race Relations Field

by Martin Hayes Bickham, Ph. D.

I Introduction.

This citation has set my mind at work in analyzing the backgrounds of experience in the field of race relations out of which it has come. In the few minutes allotted for response it may be useful to you to share with you some of my memories of his thirty years of experience in trying to shape better race relations in our American communities and to contrast these past experiences with an analysis of the present outlook in race relations in our culture and society. The past may quickly be traversed by looking at it by decades. We may refer to these decades by the phrases, "the 1920's," "the 1930's," and "the 1940's" which brings us up to the decade of the 1950's upon which we are now embarked.

The Decade of 1920 to 1929

In the aftermath of the First World War and the Chicago Race Riots of 1919 I began my active work in the perturbed race relations tensions in Chicago about 1921. The Chicago Church Federation under the leadership of Dr. Shailer Mathers had just formed a new Race Relations Commission at the time I came out of the University of Chicago with the degree of Doctor of Philosophy in Sociology in June of 1922. This was one of the first such agencies set up in American cities to deal with the issues of race relations.

It may be useful to remind you of two basic facts in race relations field of that decade. First, the Census had just reported that the Negro Population of the U. S. as of April 1st, 1920, was 10,463,013. This meant that one out of every 12 persons was a Negro. Second, the census showed that Negroes were in process of migration out of the South to other sections of the country. Chicago was recorded as having close to 100,000 Negroes. These population movements set the background for the activities that emerged in the race relations field, I have time to refer only in brief way to certain of these activities.

Early in 1923 after personal examination of the movements under way in Chicago's churches, I reported that about 200 Negro churches were making strenuous efforts to meet the new moral and spiritual needs of the transient and migrant Negroes then coming into Chicago. In that report I said to the leaders of the Chicago Church Federation and to the Council of Social Agencies and the Board of the United Charities "the time has come to give the leaders of the Negro churches effective representation upon the official boards of social agencies so that they can help work out the social problems now arising in our Chicago communities."

About a year later in 1924, in another special report to these same major social agencies, I pointed out, after referring to past experience with other groups of immigrant newcomers, "at the present time it is the Negro migrant who is failing to make the necessary adjustments for family life under the urban conditions. The many pressures of our urban life break down the family morale and help from outside the family is then needed."

In line with my own recommendations to the social agencies of the city, I sought to cooperate with the service activities of the Negro churches. Dr. Eichelberger was then, as now, active in this program of service for all our people. In 1925 I appeared with him in Walters A. M. E. Zion church and discussed the changing life situation facing the Negroes of Chicago and made certain recommendations for their improvement that later were presented to the committees of the Council of Social Agencies and the United Charities and the Chicago Church Federation.

The keynote of our perspectives at that time may be expressed and compressed in the phrase, "help through social service."

The Decade, 1930 to 1939

Our race relations activities carried on into the decade of the 1930's and brought us face to face with new and tragic conditions. The Depression hit the migrant Negro families with special force since they had had little time or chance to build up any substantial economic base. I realized the serious threat of this situation very early and projected plans for the Cook County Work Relief Program and had it in operation in the early months of 1930. From this program we moved on into the C. W. A. and W. P. A. and my responsibilities increased to looking into the conditions surrounding Negro citizens and residents in all sections of the State of Illinois from Galena to Cairo, and planning work projects to ease the conditions of economic distress, that bore so heavily on women and children and threatened the disintegration of family life.

By 1938 in an official investigation conducted as Consultant in Labor Relations for the W. P. A. of Illinois I had reached certain conclusions as to bearing of these social conditions upon the continuation of our form of government that were summarized by this statement: "In view of the marginal position of large numbers of Negro workers, at the present time, in the American labor market, it is highly important that government officials use every effort to assure the actual achievement and maintenance of social justice for all Negro workers on all government work projects."

My second major memory of this period is the burden that fell on my shoulders when Dr. Mathews decided to retire from the Chairmanship of the Race Relations Commission of the Church Federation and insisted that I succeed him, in 1938. Fortunately after fifteen years of close affiliation with him

in the Commission I was fairly familiar with the existing conditions and the plans of the Commission. I was heartened by the way many of the Negro leaders of the churches offered their co-operation. At that time we were just receiving the reports of the Oxford Conference on Life and Work and its far-seeing and constructive statements of racial policy. This report gave new impetus to our activities and stimulated city wide conferences and radio programs. Thus we carried ideas of racial co-operation, good will and Christian fellowship to nearly all churches of the city and to many citizens not in active affiliation with the churches.

The phrase that very nearly catches up the emphasis of this decade in the field of race relations may be briefly expressed by "Justice and security through governmental agencies."

The Decade 1940 to 1949

During this decade race relations in America were deeply influenced by movements of thought and action flooding in from a world at war. In the Chicago Church Federation we very early faced up to these new influences as they linked up with the cultural Racism already present in our American culture. We carried forward a special conference dealing with these issues early in 1940 and the Christian Century of June 5th, 1940, carried an article growing out of these activities under the title of "The Peril of the New Racism," calling attention to these invasive influences of the Racism of the Nazis. In driving these issues home, I said in public addresses delivered both in Chicago and in Nashville, Tenn., "It is by the power of the Christian religion that these 'racial sins' in our personal lives, in our churches and in our American communities will be overcome."

These expanding phases of race relations involved ever more of my time and energies and thrust me into ever widening responsibilities.

By 1941 I was carrying the Christian program of the Federal Council of Churches and the Committee on Christian Evangelism among Youth into the training camps of the Nation. This took me into Fort Huachuca where the 91st and the 92nd Divisions were trained for combat service and brought me into contact with Negro youth from all sections of the Nation.

Then in 1943 came the race riots in Beaumont, Detroit and Los Angeles and the moves to resist these new expressions of racial tensions through activities of government agencies at local, state and federal levels. By August of 1943 the State of Illinois had asked me to assume the Chairmanship of the Illinois Inter-racial Commission and the immediate activities for which this citation has been granted were under way. Here I had to assume the leadership in devising and guiding the activities of a State Race Commission for which there were no precedents. For seven years up to April 15th, 1950, these duties have occupied much of my time and attention.

But you cannot confine race relations in America to any little corner of the Nation. They appear everywhere in degree and in kind and call for attention and response from those who can give thought and provide insight in dealing with them. So in these later years of this third decade I have been called to many wider contacts throughout the Nation. Two of these may be mentioned briefly. First, the call to share in the Quadrennial Convention of the A. M. E. Zion churches at Livingston College, Livingston, N. C., in 1942. Second, the chance to visit churches around the Nation during 1949 and 1950 to study the racial migration now taking place in America and to try to evaluate the responses of the Christian churches to these movements of the various racial groups now, making up about 13% of our total population.

The Present Outlook in Race Relations

From these quickie reviews of the experience of the last three decades, I turn to look forward as to what I see at present developing in the field of race relations in American society as we enter the second half of the Twentieth Century. Here I stress two insights that I believe to be soundly based upon the experiences of these three decades and constitute a sound social analysis of the present outlook in race relations in the U. S.

First: The social heritage from chattel slavery and its aftermath in race relations is slowly but surely fading out of American society and culture and will become much less influential during the decade of the 1950's. There no doubt will be occasional flareups and desperate attempts of die-hards to revive these dying patterns of racism but my investigations lead me to think that they are surely on the way out.

Second: New patterns of a functional interracial society are now in process of formation and are coming into being as an influential aspect of our total national life. In my recent visits to the West Coast cities from San Diego to Seattle I found many evidences of this new interracial society. It will interest you in this church audience to be assured that the churches are well to the front in creating this new interracial society. I have dealt at length with the activities of the Christian churches in an article that is appearing this week in Zion Herald under the title of "Racial Policies and Racial Practices in American Churches." I quote from the last paragraph of that article. In describing the activities of a truly interracial church I say:

"Here I felt the dynamic lifting power of a spiritual integration process at work in a manner that swept participants beyond and above the differences of race and culture into a higher spiritual unity that represented a distinctive triumph of the spirit of Jesus Christ in human society. In these processes one felt the essential foundations for a new interracial and international society were being laid upon solid rock. These would serve mankind in the struggle

to escape from the throes of worldwide wars and to achieve a lasting peace and a unified humanity."

If one sought for a single phase that would catch up the experiences of the decade of the 1940's and carry over into these forecasts of what is now transpiring in race relations in the decade of the 1950's it seems to me it is well reflected by this: "Spiritual integration is being achieved through cultural change."

This phrase ties the scientific and cultural emphasis of recent thought into the spiritual insight so necessary to the sound balancing of antagonistic elements in any human society.

Martin Hayes Bickham, Ph. D.
Lecturer and Consultant in Race Relations.

July 3, 1951.

President Truman arranged a hero's burial in Arlington National Cemetery for Sgt. John Rice, 37, an American Indian killed in Korea, whose body was barred from an "all white" cemetery in Sioux City, Iowa.

"He acted, with the consent of Rice's widow, after telegraphing the mayor of Sioux City that 'national appreciation of patriotic sacrifice should not be limited by race, color or creed.'

"Officials of the Sioux City cemetery apologized to Mrs. Rice and offered her a free lot Mrs. Rice was quoted: 'Were it not for the greater honor which has come to my husband, I would accept the offer'."

The New York Daily News, Aug. 29, 1951.

We were as indignant as any other American over the outrageous incident but our indignation was somewhat tempered by the knowledge that there are hundreds, perhaps thousands, of Sioux Cities in the United States.

"Indeed, segregation of graves along the color line was the rule at Arlington National Cemetery until 1947, and had Sergeant Rice died for his country before that year his remains would have been jim-crowed.

"There is probably more widespread segregation of the dead in this country than there is of the living, because there is no constitutional or legal provision protecting the rights of cadavers."

—The Pittsburgh Courier, Sept. 8, 1951

And we hasten to add, a cadaver can't make a protest.—Ed.

Our Missions, The Near East

by

Florence Turverey Reeves

Calling all men, all women, all young people and even all children to the Foreign Missions Study Course for 1951—the Near East. Graded material for every age is put out by the Missionary Education Movement, which in the new set-up has now become the Joint Commission on Missionary Education of the National Council of the Churches of Christ in the U. S. A. Twenty-eight denominations are members of the Missionary Education department, four denominations of Canada and twenty-four in the United States. The A. M. E. Zion Church is represented by two Boards,—the Board of Christian Education and the Board of the Woman's Home and Foreign Missionary Society. Mrs. Gordon represents the Board of Christian Education and Mrs. Abbie Clement Jackson the Mission Board. Mrs. Jackson has long been an active member of the Missionary Education Movement, but now a distinct honor has come to her and to the A. M. E. Zion Church. She is one of the two women officers of the newly formed National Council. This fact in itself should spur us to more study of our missionary text books but there are many other reasons why we should study the NEAR EAST and do it NOW.

• There is the fact (1) that we have never studied this section of the world before. We have studied India, China, Africa, Latin America, but it is the first time we have given our attention to the countries of the Near East and the material is completely new to us. (2) Considering that the choice of the study must be made at least three years in advance in order to have the material ready, the timeliness and urgency of this study is amazing. The NEAR EAST is politically, economically and religiously strategic NOW (3) This is the cradle of the three monotheistic faiths of the world—Judaism, Christianity and Islam and we who need to put our roots down deep to meet the onslaught of the materialistic world of today will reap spiritual certainty by comparing our own beliefs with those of the other religions and clarifying our personal ideas on points where we are challenged by Islam. (4) Then there is the economic issue represented by oil. With the war in the Far East covering the pages of our newspapers, we forget the fact that we are much more economically tied in with the Near East than we are with the Far East. During World War II, 78% of the oil used by the British navy came from this section of the world. (5) To those who wish to be ecumenically minded, this study gives a chance to learn about the work of many churches. The study comprises those countries which make up the membership of The Near East Christian Council and a different denomination works in each country. The Congregational Church is in Turkey; the Presbyterian U. S. A. in Iran, Iraq

and Syria; the United Mission to Mesopotamia in Iraq; the Reformed Church in America in Arabia; the United Presbyterian in Egypt; the Methodist in Algeria. There are other small groups working in various places, but, in general, the Council tries to see that one Church is given responsibility for work in one country in order that there be no waste of money and energy from overlapping agencies. This part of the world is filled with interest, mystery, romance, and problems of every kind—political, economic, religious—challenge every Christian to thought, action and consecration.

The adult study book called "Near East Panorama" is written by Dr. Glora Wysner, a Methodist woman. It is filled with TRUE stories of REAL people, friends and acquaintances of the author. Dr. Wysner worked in Algeria with the Kabyles and is the outstanding woman authority on the Arab world today. A Methodist woman is seldom asked to write a study book for 28 denominations!

The picture on the cover of the book and the drawings within are the work of an artist of Lebanese origin and point up the main problems brought forward in the study. The cover symbolizes the new nationalism and awakening of the Moslem states personified by the serious face of a man clothed in the black cloak of Islam. But the cloak is not tightly closed—there is an opening, and even though small, it indicates that the Christian Church never before has had the great opportunity to minister to the Moslems now open to it. Inside the cover there is a picture of a Moslem woman, heavily veiled, bringing to our immediate attention the status of women in Arab lands. The plight of the Arab refugees, the long arm of greed and oppression, the political turmoil which grew out of the division of Palestine are all here in drawings which hold your attention and tell you a story. If you are looking for something exciting and moving, read "Near East Panorama"!

The Guide for leaders of Adult Groups tells you how to use the text book, and helps with ideas and ways of study. "Introducing Islam" by J. Christy Wilson is extremely valuable for a quick, yet thorough review of Islam, the religion which predominates in the NEAR EAST today. It supplements the text book and gives historical background needed to understand the problems which arise. It is filled with pictures which depict the practices of Islam generally unknown to Christians. "Assignment Near East" by James Batal, is supposed to be the text book for young people, but it is essential for adult groups also, since it vividly portrays the importance and impact of Christian Missions and the present-day conditions found in hospitals and schools. In the back of each text book is a map of this area, but a large wall map may be purchased for 50c which helps to clarify the confusing geography of the many countries in the study. A sound film of excellent quality, "South of the Clouds" (rental \$8.00) depicting the impact of educational missions upon Moslems is available.

The word PANORAMA in the title is remarkably expressive of the study.

It is a panorama—a panorama of countries reaching from the Atlantic Ocean to the borders of Afghanistan and Pakistan and curving around the eastern end of the Mediterranean touching Russia in the Azerbaijan and Armenian areas and sweeping through Turkey to the Black Sea.

It is a panorama of peoples—of ancient peoples and modern peoples. Abraham, Moses, the Prophets Amos, Hosea, Isaiah and Jeremiah, Jesus, Paul, Mohammed, Tamerlaine and Darius have all put their stamp on these countries. Today the Kabyles of Algeria protect themselves in their mountain homes; the Berbers, the only white branch of the Hametic family, are scattered over North Africa; the fierce Kurds live in the hills of Iran, Iraq and Syria; the handful of Samaritans left in Nablus now is less than two hundred; the Sullabas of Kuwait, descendants of the Crusaders are still despised by the Moslems. There are many other small groups scattered here and there, for this part of the world is as much a melting pot as New York City itself.

It is a panorama of governments—all kinds of governments. Algeria is part of the French Empire; Libya is hoping for independence in 1952; Egypt, Saudi Arabia, Iran and other countries here are monarchies; Iraq is governed by a regency while its young King is in school in England; Turkey is now a real democracy as seen by the last elections; Israel is the newly-created Jewish state.

It is a panorama of religions. Islam dominates everywhere except in Lebanon which is 51% Christian and 49% Moslem, and in the new state of Israel, but there is a Christian remnant in all the countries. The Coptic Church of Egypt is the strongest of the Christian Churches, but Armenians, Nestorians, Jacobites, Maronites and other small groups are numbered in the Christian minority.

It is a panorama of problems. The problem of oil looms large both for the NEAR EAST and for the United States as well. We need the oil and it is there for use, yet the precarious position of Iran and other governments of oil-producing countries makes progress in this field extremely difficult. One may ask, "Is oil a blessing to the NEAR EAST or not?"

The problem of maintaining freedom of religions in Moslem-dominated countries is very great. In many sections freedom of worship is restricted, even curtailed. Moslems seldom become Christians but when they do they are generally disowned by their family. They often lose their jobs and their political rights as well. The soul that can stand this must have a deep and powerful hold upon God. During the debate on the Universal Declaration of Human Rights in the United Nations, the delegate from Egypt made a speech against that part of the declaration which says that one may be free to change his religion. He seemed to feel that anyone should be free to become a Moslem but that no one must be free to become a Christian.

The economic problem prevails everywhere but is most sharply pointed up

in Egypt where King Farouk and his ruling class constitute 5% of the people but own or control 95% of the wealth. The poor farmer lives in his insect ridden hut with his wife children and animals, and with scarcely enough to eat. The State Department of the United States has said that Islam is a bulwark against Communism, but under these conditions, Communism has a fertile field in which to plant its seeds of disruption. The Christian Church points the way to a better life in health centers and agricultural projects but these are isolated pieces of work and pitifully small in face of the gigantic need.

The division of Palestine appears to have created as many or more problems than it solved. The destruction of homes, shops and other property has left thousands homeless, hungry, depressed. The fact that United States recognized and supported Israel has brought our national stock to an all time low with the Arabs. Do you recall that when the crisis over Korea came we needed the Arab vote but Egypt abstained from voting? Remember that when Palestine was partitioned, the vote against it was a minority vote which took in all the nations of the NEAR EAST that had the vote and most of the Far Eastern countries and that this vote represented a majority peoples. Let us, as Christians, be just and fair. Let us FIND the facts, FILTER out the facts, and have the courage to FACE the facts.

Yes, the study of the NEAR EAST can be an exciting adventure. Make it so!

It is to be hoped that with the time limit rule of the Woman's Home and Foreign Missionary Society that ways and means will be found to keep within the inner circle those who have guided the destinies of the Department over the years. It seems a major crime to note that we so easily forget the services of men and women with the passage of a few months and years. Nothing, NOTHING beats experience. The Editor knows that he treads on dangerous ground when he includes Episcopal Supervisors as well. We get nowhere destroying the past. WE MUST BUILD ON IT.

As one of the participating churches in the National Council of Churches we feel that our readers will be interested in the following meetings of the Council:

Division of Home Missions, Portland Oregon, October 30-Nov. 1

National Council of Churches, Cabinet, New York, Nov. 26

Division of Christian Life and Work, Atlanta, Ga., Nov. 27

Southeastern Inter-Church Convocation, Atlanta, Ga., Nov. 27-28

Joint Board of Stewardship, Buck Hill Falls, Pa., Nov. 29-Dec. 1

Trends in Youth Behavior Patterns

by

Nathaniel Lee Geary

Youth behavior patterns are very important.—Why?

The youth of today will be the leaders, parents and citizens of tomorrow. Then, is that the only reason for youths to have certain behavior patterns to follow, even if there were no other reasons, this would suffice in itself, but in this world we as youth must have some purpose, some goal, and some ideals.

These three things are essential to the lives of all people who have a strong desire to achieve, and the majority of normal people have this desire. Shining examples may be cited in many of the great men who have endeared themselves to the people of the world. Among these men are: Jesus Christ, Dr. Ralph Bunche, Mahatma Gandhi, Dr. George W. Carver, Thomas Edison, and others too numerous to mention. Do you think that these great people could have reached their heights of ambition without a purpose, a goal, and ideals formed by good youth behavior pattern?—I think not, because from past experiences with boys, I have found that the rule, not the exception, is based upon the formation of good behavior habits while the boy is growing physically, mentally and morally.

I believe that the tendency of youth to follow certain examples lies in many different directions. Among these are: Economics, degrees of parental attention, wartime influences, unwholesome social activities, bad influences such as: narcotics, and suggestive materials such as: stories on radio and television comic books, novels and motion pictures. I know that youths will imitate adults to a great degree, adults who should be setting examples for their posterity. Adult influence may be a more damaging influence than any of the other factors which I have mentioned, simply because youth is in almost constant contact and association with adults. I often wonder how many of the adult population in this country understand that youth without good examples cannot develop into adults capable of extending to their posterity the virtues that their ancestors had not been capable of extending to them.

Well, a feeling of security will often eliminate some, if not most, of the tendency of youth to indulge in subversive activities, but on the other hand we have many broken homes, slums, and drug addicts and drunkards who use their income for purchasing those various items of wine, whiskey and narcotics, while their children are left to shift for themselves with no parental supervision. Where do you expect their interests to lie? What type of behavior habits would we expect them to have?

Considering these typical cases, could we visualize the parents and children living harmoniously? Could we see those parents trying to shape their children's futures into something worth while? I picture the house cluttered with rubbish, dirty clothing, adults lying around in drunken stupor and no

one to care for the children. In the youth's minds I see: rubbish, the bitter experiences of learning the hard way, and no good character, behavior patterns or family memories worthy of relating to their children. Could they lend good influences to their children's development? Probably not, only their memories of their parents and their way of life would prevail, and probably would yield to those misinterpreted experiences as the correct way to live. Hence, their children would be placed in the same category as themselves; and would have to learn the facts of life from the streets also.

In wartime, children are placed in a similar predicament because often the fathers are in the armed services and the mothers are usually working. With conditions such as these, juvenile delinquency is prevalent and is increasing every day. Even in post-war times, as today, many children have been left fatherless and mothers are widows; consequently, the mothers, because of necessity, must continue to work, and the youth is left unsupervised as during wartime.

In interviews with several Dunbar students, the general opinion of the trend of youth behavior patterns was defined in the following manners: from the boys point of view, the majority of youth is more intelligent than formerly and they have a broader scope of life. They tend to be more independent of their parents, in making certain decisions because the parents are not competent to advise the youth; however, they usually conform to their parents wishes, because basically they still look up to their parents for love, moral advice, and understanding. From the girls point of view, Youth seems to be more independent of their parents because the parents are giving their children more freedom and less advice, and there seems to be less family life now than ever before in our history.

Those I interviewed had hobbies ranging from club activities to reptile study. These hobbies take quite a bit of time, so, naturally these youth have very little idle time. They attend socials, coeducational curricular and extra-curricular activities, and have dates. The girls are between fifteen and eighteen years of age, and the boys are between sixteen and eighteen years of age. I have also worked with younger boys, and their behavior patterns are quite different from the teenagers. They tend to imitate more frequently, become more critical of the correct way life after being in contact with the incorrect way, change their convictions and ideas very frequently, play mostly with other boys, and prefer hero idealism in western, or Indian stories to more involved love, or musical stories. Whereas a teen-ager begins to think of team sports and girls and gets away from association only with boys.

The problem is, "Molding youth behavior so that the patterns will conform with our society." I propose doing this through agencies such as the Y. M. C. A., Y. W. C. A., Boy Scouts, Girl Scouts, Schools, Churches, Boys Clubs Summer Camps, and above all through a better relationship between the factors which compose a home, parents and children. We *must*, for the children of today will be the parents, leaders, and citizens of the future.

The Duties of the Poor Steward

by Rev. Wesley F. Swift

Appearing in the *Methodist Recorder*, August 16, 1951

Editor's Note: During the recent Ecumenical Conference of Methodism held in England we asked Bishop James Clair Taylor to secure for us any interesting material which would allow us to convey to readers of the *Review* a better conception of this great meeting of our faith. The Bishop, who is a former editor of the *Review* mailed us from England a copy of the *Methodist Recorder*. We were very much impressed with the overseas *Recorder* and are herewith taking the liberty to list one article which appears therein.

Poor stewards are so called because they administer the "Poor Fund." The name, and indeed, the office, are of nineteenth century origin, though the responsibility of the leaders for the sick and needy was considerable in the early days of Methodism. Probably because the Poor Fund came mainly from the offerings of the lovefeasts and Sacramental services, it has long been the custom for the poor stewards to be responsible for the arrangements for those services.

Their first duty, therefore, is to prepare the Holy Table for the celebration of the Holy Communion. In some chapels this task is left to the chapel-keeper. Methodist usage, however, puts this responsibility upon the poor stewards, and it is surely fitting that this should be regarded as a solemn and privileged service to be rendered by the appointed persons. It is seemly also, that the Table should be spread and the elements covered before the first members of the congregation arrive. The sight of stewards bustling to and fro, carrying trays of wine, just before the service begins gives an impression of haste and unpreparedness and even irreverence, and certainly detracts from the solemnity which should always surround the Communion service. The sight of the spread table may therefore symbolize the initiative of the Lord who goes before His people, the host who waits the coming of His guests. As Philip Doddridge expressed it: "My God, and is Thy Table spread!"

The offertory for the poor at the Holy Communion, to which reference has already been made is one of the most ancient parts of the rite. It is found in Justin Martyr's account of Christian worship at Rome some seventy years after the death of St. Paul, and may therefore have even apostolic sanction. The offertory will normally be taken by the poor stewards during the recitation of the "offertory sentences," or perhaps during the playing of organ music after one of the "sentences" has been read. At any rate, the custom of relegating the offertory to a retiring collection is much to be deprecated. The Poor Stewards will also act as treasurers of the Poor Fund, and will pay

to the minister or other persons from time to time such sums as the leaders' meeting may determine for distribution for the relief of the poor and needy members of the congregation. It is not wise for the leaders' meeting to discuss cases in detail, but rather to leave a good deal to the discretion of the minister and stewards. If there are not enough poor the surplus moneys can be sent for a similar purpose to a mission or some other charity. It may also be stated that, although our regulations are silent on the matter, it is an appropriate and indeed invariable custom for the provision of the bread and wine to be a charge on the Poor Fund.

It is the duty of the Poor Stewards to direct the communicants to the Lord's Table in an "orderly and expeditious manner." The steward must be careful not to mar the services at this, its crucial moment. It is not always remembered that some of our people are reserved and embarrassed under these circumstances, and find the walk to the Communion rail something of an ordeal. And, in any case, in such a solemn moment the communicant resents any distraction. We have seen stewards who would have made excellent shopwalkers; we have seen many more who by their tact and unobtrusiveness have contributed greatly to the orderliness and reverence of the service.

When the service is over and the worshippers have departed the stewards must remove the Communion vessels and any bread and wine remaining unused. The wine will presumably be kept against the next Communion; the bread, in the absence of a rubric requiring the minister to consume it, should be disposed of by burning on the fire or in some other seemly fashion.

A word should perhaps be said about the care and use of the Sacramental vessels and linen, which are usually more elaborate in Methodist chapels than in the Anglican churches. Many chapels possess pewter or silver Communion "plate", and some of these flagons, chalices, and patens are of great beauty as well as of considerable value. The "individual cup" has rendered flagons and chalices largely obsolete, but there is no reason why they should not still be placed on the Holy Table in honor of Him Whose Table it is. Indeed, they may well serve as a symbol of the corporate worship of the faithful, which the use of the "individual cup" so completely obscures. The vessels should be cleaned and polished regularly, and the "fair linen cloth" should be kept spotlessly clean and frequently ironed. The wives of the poor stewards will usually regard such tasks as a labour of love.

The ideal poor steward, it will be seen, is born, not made. The notion that a poor steward is a society steward in embryo, in training for promotion to a supposedly higher office, is much to be deprecated, as also is the parallel idea that poor stewards are society stewards in honourable retirement. Apart from the fact that society stewards and poor stewards are both appointed in the same manner the two offices have little in common, and the man who makes a success of one will not necessarily be equally successful in the other. Cer-

tainly there is no other office more important than that of a poor steward and no pains should be spared to secure the right men for the post.

During the last twenty years numerous attempts have been made to secure the replacement of the name "poor Steward" by something more in keeping with modern ideas. Memorials to Conference and letters in the Methodist Recorder have produced many suggested alternatives, but the Conference has resolutely set its face against any change. The traditional name has much to commend it, even in days when so few of our members are poor in the former sense of that word, and its continuance will serve to remind us of the obligation which rests upon the Church to "work that which is good toward all men, and especially toward them that are of the household of faith."

The Director of Evangelism

Rev. J. Dallas Jenkins

Minister, Avery Memorial Church, Pittsburgh, Pa.

The Book of Discipline of The African Methodist Episcopal Zion Church sets forth, in the opening paragraph relating to the Bureau of Evangelism, both the reasons for the establishment of the Bureau and the method of its organization. It intimates the desire of the founding fathers in unmistakably clear language in that it reads: "In order that the African Methodist Episcopal Zion Church may conform more closely to the spirit and mission of the ministry of our Lord and employ the most effective means for the accomplishment of the chief end of the Gospel—the salvation of souls; and that the Church may more vigorously promote and apply the moral and spiritual agencies by which men are rescued from sin and trained for heaven; and that a more inviting opportunity may be given our ministers to use their evangelistic talent more frequently in conducting revivals—and to systematize the work of evangelism among the ministry, the General Conference directs that there shall be an organization in our Church known as the Bureau of Evangelism" The Book of Discipline points out that the Board "shall seek to promote revivals of religion *throughout the territory* occupied by the Church and shall endeavor to vitalize and *restore the waste places* in our Zion."

Although the General Conference makes provision for the electing of a Board of Evangelism, consisting of one Bishop and one member of each Episcopal District amenable to the Board of Bishops and subsequently to the General Conference, it nevertheless prescribes that the general directorship of Evangelism shall be vested in the office of the Director of Evangelism.

The Bureau of Evangelism interprets the general attitude of the Zion Church in the field of evangelistic labor. It expresses the fact that the tendency of the Church is to rekindle, by revival influence, the spiritual fires that

are often dimmed and intermittent. It bases its reason for existence upon the evangelistic ministry of the Lord Christ and upon the zealous labors of Apostles in their preaching of the good news and their ministry. Indeed, the Bureau emphasizes the fact that reliance cannot be placed alone upon beautiful buildings and elaborate church edifices for such a dependence brings about a corresponding "spiritual declension and barrenness." *This Department of the Church is the spearhead upon which our entire growth depends.* Moral power, ministerial power, the work of the church, the spirit of benevolence, missionary enterprise—verily the development of the entire program, both financially and numerically, hinges upon the effectiveness of the Director of Evangelism and his staff of evangelists and workers.

It is interesting to note that the General Conference did not neglect to stress the part which the local church, the quarterly conference, and the divisions of our great church are to play in the overall pattern of the Board's tasks. It clearly stipulates that there should be organized within the local church a local Bureau of Evangelism that should utilize the services of the local preachers, exhorters, deaconesses, class leaders and other devout members of the church. It discusses the role of the Presiding Elder and suggests that the salvation of men and the conversion of sinners should be of prime concern, both in his preaching and in his inquiries at the Quarterly Conference. In the employment of General Evangelists by the Board, under the supervision of the Director of Evangelism, opportunity is provided for those who possess this spiritual gift to dynamically and purposefully use it in regulated channels. Ample opportunity is provided for those who desire assistance in finding suitable territory in which to express himself, whenever the confines of his own conference fail to provide this opportunity, through the search and arrangement of the Director's office.

From a careful survey, covering over six months research, it appears that emphasis should be placed upon the following excerpts from the Book of Discipline relating to the Bureau:

- (a) that opportunity may be given our ministers to use their evangelistic talent more frequently in conducting revivals
- (b) to systematize the work of evangelism among the ministry
- (c) to promote revivals of religion throughout the territory occupied by the church
- (d) to restore the waste places in our Zion

In observing the history of the past decade of our church, men of interest in the cause of evangelism cannot but help view with alarm the waning of spiritual fervor, the loss of field after field, the idleness of scores of our Conference Evangelists who can find no field in which to labor, the indifference (if not the entire lacking of interest) of the local church toward revival efforts,

the disregard of the Department toward the spiritual welfare of the nations armed forces, the dereliction of duty towards the high school youngsters, the college, university and campus religious needs, our failure to carry the gospel to the inmates of our prisons, our laxity toward the nation's million migrant farm workers and its failure to concern itself with political corruption and moral decay in governmental circles causes us to stand trembling on the edge of this mid-century precipice.

The A. M. E. Zion Church is built upon the belief in methodic work and spiritual calisthenics. The systematization of the work of the Bureau of Evangelism is an unfulfilled task which lies directly in the hands of the Director of Evangelism. In order to assure ourselves that the Church does not degenerate into a purely social and fraternal institution, with disregard for the spiritual development of its communicants through the operation of the Holy Spirit, the department of Evangelism must be organized, revitalized and conscientiously and intelligently directed according to the pattern and hopes of the Church Fathers and the delegates to the General Conference who first conceived its existence. The trained ministry which is now flooding the gates of the church and the wise counsel of those who have been elevated to the Bishopric, are sufficient signs to indicate that NOW IS THE TIME to "lengthen our cords and strengthen our stakes." With the vision and determination of a half million souls to win the world for Christ, it should not be difficult to extend the usefulness of the Bureau of Evangelism to such an extent that the Church—our Zion—will soon "stretch from shore to shore, till moons shall wax and wane no more."

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In the Midst of the Years

By Stephen Gill Spottswood

(Keynote address, 12th Quadriennial Convention, Woman's Home and Foreign Missionary Society, A. M. E. Zion Church, Winston-Salem, N. C., August 5, 1951.)

Convention Theme: "Mid-Century's Challenge to Christian Missions."

The Missionary

John Greenleaf Whittier

"SAY, whose is this fair picture, which the light
 From the unshutter'd window rests upon
 Even as a lingering halo?—Beautiful!
 The keen, fine eye of manhood, and a lip
 Lovely as that of Hylas, and impress'd
 With the bright signet of some brilliant thought—
 That broad expanse of forehead, clear and high,
 Mark'd visibly with the characters of mind,
 And the free locks around it, raven black,
 Luxuriant and unsilver'd—who was he?"
 A friend, a more than brother. In the spring
 And glory of his being he went forth
 From the embraces of devoted friends,
 From ease and quiet happiness, from more—
 From the warm heart that loved him with a love
 Holier than earthly passion, and to whom
 The beauty of his spirit shone above
 The charms of perishing nature. He went forth
 Strengthen'd to suffer to subdue
 The might of human passion—to pass on
 Quietly to the sacrifice of all
 The lofty hopes of boyhood, and to turn
 The high ambition written on that brow,
 From its first dream of power and human fame.
 Unto a task of seeming lowliness—
 Yet God-like in its purpose. He went forth
 To bind the broken spirit—to pluck back
 The heathen from the wheel of Juggernaut—
 To place the spiritual image of a God
 Holy and just and true, before the eye
 Of the dark-minded Brahmin—and unseal
 The holy pages of the Book of Life,
 Fraught with sublimer mysteries than all

The sacred tomes of Vedas—to unbind
The Widow from her sacrifice—and save
The perishing infant from the worshipp'd river!

Habakkuk 3:2—"O Lord, revive thy work in the midst of the years."

Introduction:

The epic of the mid-twentieth century may read in history as the most fantastic period of civilization. The panorama of daily events unfolds before the eye in colorful and startling review—Kaleidoscopic history depicting the symmetry of eternity.

Altho the phrase has become trite, we are living in the atomic age. Man's discovery of a few of the secrets of creation and his attempt to harness and utilize the nuclear energy resident in such compounds as uranium and hydrogen has propelled civilization forward with staggering momentum.

The fear neurosis of 1951 has become well-nigh universal. Dr. John B. Thompson of the Rockefeller Memorial Chapel said in a recent sermon, "We have drifted into an age of unprecedented anxiety and fear. It is not simply that we fear we shall die—It is the fear that the whole human enterprise is washed up and hopeless." As we have moved toward world brotherhood we see the threat of international fratricide—the threat of a modern Armageddon much nearer than our horizon.

In the heart of Habakkuk, the sublime lyric ode of Hebrew poetry, abounding in picturesque concepts and magnificent rhetoric, we come upon a passage that fits the need of our mid-century crisis. As the Chaldeans moved to supremacy in the near-east hub of civilization in the sixth century before Christ, the Lord told the prophet that the Chaldeans, "that bitter and hasty nation, which march through the breadth of the earth to possess dwelling-places, that are not theirs" would advance in swift and terrible attack which they would be powerless to resist. Habakkuk described five "woes" to follow in quick succession but at the close of the Last strophe the prophet passes by contrast to the thought of the living God, enthroned on high, before whom the earth must stand in awe; introducing the matchless stanza:

"The Lord is in His holy temple:
Let all the earth keep silence
Before Him."

Then the prophet, anticipating the truism of Jesus, "God is a spirit; they that worship Him must worship in spirit and in truth," mounted the hill of his foreboding suffering, ever mindful of the mission of his people—to demonstrate the true nature of the living God—and prayed inclusively, using an invocation translated into thirty-three pertinent words, the most eloquent of which is the text of the hour (Hab. 3:2):

"O Lord, Revive thy work
In the midst of the years."

The mid-century's challenge to Christian Missions is expressed in this sublime passage. Habakkuk's time and ours are comparable in many respects and today the Christian Church, and Zion Methodism particularly, sensing the world implications of Christian Missions and our inevitable responsibility to contribute to the salvation of mankind, (to use a Methodist metaphor) to pluck mankind as brands from eternal burning, may be commended to echo devoutly Habakkuk's prayer, "O Lord, revive thy work in the midst of the years," in the mid-century, "make known; in wrath, remember mercy."

A. *Our Missionary Heritage*

When one regards the MISSIONARY HERITAGE of our Zion he is instantly reminded of a frequently misconstrued passage in Genesis, the marvelous record of the evolution of the Jewish people to oneness and recognition of the call of God to be "a peculiar people, zealous of good works"—"There were *giants* in the earth *in those days*."

To call the roll of Christopher Rush, whose ministry as pastor and bishop extended during the first half century of our existence as a denomination, when every church and annual conference along the eastern seaboard, to the Alleghenies was a missionary venture; of Joseph Jackson Clinton whose thirty-eight years of leadership show him as a bishop who went to the then ecclesiastical wilderness of the south embroiled in civil war, and made the desert to "blossom as a rose" as the glad songs of the freed brought Zion into her fullness rejoicing; of James Walker Hood, incomparable churchman, who accepted the mid-century challenge of missions nearly one hundred years ago—to preach and organize Zion Methodism, largely in North Carolina where his skill as missionary administrator is the foundation of our heritage here in "the old North State," names a memorable trio of episcopal personalities who created rich endowments to *our Missionary Heritage*.

Bishop Hood, himself, in "One Hundred Years of the African Methodist Episcopal Zion Church" describes such endeavor as follows:

"In 1863 the bishop appointed the Rev. J. W. Hood and the Mission Board (New England Conference Mission Board) appropriated fifty dollars—to send him. He started at once—he reached New Bern on the twentieth of January, 1864. The church (fore-runner of (St. Peter's) numbering about four hundred members, accepted his service and agreed to unite with the African Methodist Episcopal Zion Church—a few weeks later the church at Beaufort was added—several organizations were formed between New Bern and Beaufort. About the first of March the Rev. John Williams—went to Roanoke Island and Washington, N. C.—early in the month of May Bishop Clinton visited New Bern—he started to return to Washington but the Confederates recaptured the town and the bishop was obliged to retreat—after the evacuation of Washington the refugees formed a settlement over the Trent River—called James City. The Rev. John Williams made this his head-

quarters and founded two or three churches in that vicinity—in December, 1864, the (mother) North Carolina Conference was organized—the first Afro-American Conference held in the territory over which the Confederate flag had floated. War was still raging, nevertheless Bishop Clinton (J. J.), with his missionaries, gathered around a stove on a cold winter day and laid the foundation for that structure which towers up so grandly today. During the latter part of 1864 Bishop Clinton established missions in Louisiana and Florida. Rev. Wilbur Strong was the first missionary sent to that work—he had very great success, especially in Alabama, in which state the strength of the Church is second only to that of North Carolina.”

But the *giants in those days* were not all men. Women, always in the foreground of the drama of unfolding Zion Methodism, while small in stature, assumed Amazonian proportions in deeds of heroic enterprise and sacrificial toils. The missionary program of the Mid-nineteenth century could have died aborning had not the women of the church, sparked by the fund-raising exploits of Eliza Ann Gardner and Melvina Fletcher, stepped out to back the missionary bishops and their preachers. Let us also pay tribute today to that long list of administrative and executive officers of the Woman's Home and Foreign Missionary Society which organization has made our missionary heritage great, international and ecumenical, headed by Mary Jane Jones, first President. Our women have been giants in intellect, giants in planning, giants in achieving the missionary task.

Undoubtedly, the giants of our missionary heritage include those pioneers who went across the seas to lay foundations for cities, “whose Builder and Maker is God,” in Africa, the “fatherland” and the continent to the South of us. Zion Methodists are thrilled to remember that thirteen years after the abolition of slavery and but eleven years following the close of the Civil War that Andrew Cartwright put on his “seven-league boots” of faith in the missionary enterprise and sailed nine thousand miles to Liberia to establish our first mission in the Fatherland. And there was John Bryant Small who fulfilled the vow of his youth to return to Africa, when elected to the bishopric: his passion for the redemption of Africa through the missions of the A. M. E. Zion Church and his genius in the organization of two conferences in Gold Coast Colony are a saga of *our missionary heritage*. Have we forgotten the short-lived but brilliant Bahama Islands Conference which Bishop Thompson organized in 1877? Bishop Hood says that such towering personalities as Wilbur Strong and G. W. Maize were present at its first meeting, fourteen ministers in all with 1174 members. Who knows that it was not the red ashes of this missionary enterprise in the gleaming Caribbean Sea which led W. A. Deane to organize our work in British Guiana where we have a foothold that may one day be an important link in the chain of circumstances which will eventually bring the Christian forces of South America into the ecumenical fold—when the Western Hemisphere may be claimed for Christ—not nominally

as today but in spirit and in truth, in the fulfilled destiny of the *coming great church* depicted in the prophetic prayer of Jesus in John XVII?

When Christopher Columbus was sailing westward across the unknown Atlantic in search of a shorter way to India, he met with many discouragements. First, the storms were great and the ships, built for coastwise sailing, threatened to break up before the raging billows, his captains advised that he would return but the doughty Admiral gave his famous, motto-like order, "Sail on!" Then the small fleet sailed and sailed and there was no sight of land, a longer voyage than any other in maritime history and once more the captains bade him return before the armada would be swept off the edge of the supposedly flat earth but the trumpeted voice of Columbus called out across the decks, "Sail on—sail on!" Finally, in fear, on short rations and sick, the crews rose up in mutiny, their price for obedience was an about face return voyage. Columbus who, D. M. Montgomery says in "The leading facts of American History," "believed that God had chosen him to go out as a missionary to these far-off lands; unsheathed his sword and with the zeal of spiritual consecration mounted the bridge of his flagship, and met the mutiny with the now characteristic epigram, "Sail on—Sail on!" It was not long before land birds appeared; that night a torch-light was observed on the horizon and in the morning, the look-out cried, "Land-ho-Land-ho!"

It seems to me that I hear the dying words of Joseph Jackson Clinton, "All is well, I am ready for the glorious change"; the prophetic death sonnet of John Bryant Small, "Don't let my African work fail!" I see the silent passing of the torch as the spirit slips out of the temple that was Mary Jane Jones—exhorting the Zion Church—the woman's Home and Foreign Missionary Society—in the wake of a *mighty missionary heritage* to

"Sail On—Sail On—Sail On!"

"Sail on! Sail on! the storms will soon be past,
The darkness will not always last;
Sail on! Sail on! God lives and He commands:
'Sail on! Sail on!'"

B. *The Genius of Zion Methodism*

"The genius of Zion Methodism" is an attractive phrase that we often use to describe our admiration for the church of James Varick, Peter Williams, and the other founding fathers. Our greatest historian devoted a 1700 word chapter in his limited chronology of Zion Methodist to point up her distinctive "characteristics". Bishop Hood said of the founders, "They had deep convictions as to the civil and religious rights of men." In 1796, civil and religious liberty were recent products of revolution as far as politics was concerned. The French Republic had been founded under the triumvirate of "Liberty, Equality and Fraternity" and the United States, with "Liberty and Union" as cornerstones of government had but twenty years before declared

her independence and the Constitution had been ratified only seven years.

It is no wonder that the quality of *liberty* has been an important integer of our denominational genius. Sixty-seven years before the Emancipation Proclamation, the founders of Zion Methodism, some still in slavery, stepped out into the rising sun of spiritual liberty and demonstrated factually that while men may be in political or social bondage they are and can be spiritually free!

Religious liberty is our genius! "Ye shall know the truth, and the truth shall make you free," said the master-teacher. Abraham Thompson, James Varick and William Miller knew the truth of this text when they addressed the expanding church in 1813 and we know it today when we repeat Habakkuk's prayer, "O Lord, revive thy work *in the midst of the years.*"

Men spiritually free, have always proclaimed *civil liberty*. For one hundred fifty-four years the leaders of Zion Methodism, bishops, ministers and laymen, have been in the vanguard of those who have fought, bled and died for the civil rights of man. From Frederick Douglass and Harriet Tubman down through the years has streamed a river of fearless souls, spear-heading the battle for civil liberty.

Our genius has made its original contribution in the realm of *female liberty*. Fifty-six years ago Bishop Hood wrote in his "One Hundred Years of Zion Methodism":

"We have mentioned the fact that Zion was the first among the Methodist Episcopal Churches to grant to the laity representation in the Annual and General Conferences. We may add that this Church was the first in granting to woman that recognition to which she is entitled. In 1884 the word 'male' was stricken from the Discipline, thus removing every restriction. Since then, in Zion Church, it is not a question of sex, but one of fitness, when any position in the Church is considered."

Liberty, as a factor in our Connectional genius is not merely a word—it is a practice, yea, a denominational experience and the strength of our Connectionalism is wrapt up in it as illustrated in Daniel Webster's immortal speech in the United States Senate one hundred three years ago:

"When my eye shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union: on states dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance rather behold the gorgeous ensign of the republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original luster, not a stripe erased or polluted, nor a single star obscured, bearing for its motto no such miserable interrogatory as, 'What is all this worth?' nor those other words of delusion and folly, 'Liberty first and Union afterwards'; but everywhere, spread

all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart—Liberty and Union now and forever, one and inseparable!”—Edgar DeWitt Jones.

Missions have likewise been an important integer in our Connectional genius. To trace the line of *expansion-missions* in the A. M. E. Zion Church is to walk in the footsteps of Christopher Rush, John J. Moore, Joseph Jackson Clinton, James Walker Hood, Wilbur G. Strong, George Lincoln Blackwell and a host of zealous preachers and laymen who have striven to plant Zion's banner across the country and around the world. Plotting the course of our expansion is fascinating geography linked to important events in United States history. From New York City, up the New England coastline, down through Jersey, Pennsylvania, Delaware, Maryland and Washington City, westward up the Hudson and down the Genesee Rivers and across the Alleghenies to Pittsburgh—all before Emancipation. And then into our beloved Southland with Clinton and Hood in the Carolinas, up the Alabama River with Strong, into Tennessee with Clinton, again (and Loguen), Florida, Georgia, Mississippi, Louisiana and California; nineteen years after gold was discovered there, Zion was planted on the Pacific Coast; Singleton T. Jones in Arkansas; Sampson D. Tolbert in Kentucky; Thomas Henry Lomax in Missouri; James Walker Hood, again, in Ohio,—tell succinctly the story of expanding Zion Missions from 1863 to 1891!

In the latter period our “foreign” missions program began with Cartwright in Liberia and has expanded to the two strong Gold-Coast Conferences and the potentially great Nigeria Conference, to say nothing of the Virgin Islands Conference and the Demerara Conference. In this same period the Woman's Home and Foreign Missionary Society was formed and the Department of Foreign Missions assumed its majority.

But the fifty years which press close this mid-century challenge upon us have certainly demonstrated the fact that we are a missionary church! The rise of the Republic of Liberia as an important country in Western Hemisphere military strategy; the development of industry and production of American business in the black republic sans “colonial exploitation”; the preservation of our heritage in the Gold Coast as demonstrated by the successful Golden-Diamond Jubilee; the persistence of our South American Missions despite the loss of the leadership of the Deane dynasty; the promise of our Virgin Islands work and the progress of the people in these islands, citadels of Zion Methodism in the Caribbean archipelago; point up our mid-century challenge to strengthen our missions and respond to the call of our brethren overseas who cannot accept Jesus Christ thru churches that represent colonial exploitation and present the gospel although caste and color conscious.

Missions to America are inclusive of our mid-century challenge. Our people are destined to dwell in every section of this country and while integration in every form of American life is as sure as the rising sun, there will be the need of the Zion Church, to afford spiritual haven for the dark children of

our nation in the pending decades, ere Christian unity becomes a reality in the American churches.

America, with her complex problem of race, that is a psychological paradox and a religious perplexity, offers a tremendous challenge to the mid-century Zion Methodism. Race prejudice, discrimination based on color differentials and segregation must be wiped out! The "separate but equal" theory has never produced separation and never produced equality. If America is to survive in the battle of communism versus democracy, full-fledged democracy for all Americans now, not gradually but *now*, must become the way of American life.

Our mission is to preach and practice democracy in the name of Christ. This task is important and mandatory. Our voice, like that of all *missions*, is effective. When we began to warn America that mob-violence and racial segregation would dissipate our diplomatic effectiveness in the race of communism and democracy in the Asian world, most folk said that it was merely the rhetoric of Negro orators, but soon the missionaries took up the cry (because they found that the voice of the American Church was powerless) and finally the State Department diplomats are sounding the alarm of racial segregation, lest we lose the Asian and African worlds, without which democracy cannot survive.

The vision of America demands that we save our country from the death of democracy through the integration of all her citizens on every level of national life, under the waving folds of "Old Glory", under the Constitution, under God.

When John Paul Jones, first Admiral of our Navy, engaged the British ship *Serapis* in battle, the commander of the *Serapis*, after the masts of Jones' ship had been shot away and much of the housing on deck had been destroyed, called upon the American Captain to surrender. Paul Jones leaned over the battle-scarred gunwale of the *Bon Homme Richard* and shouted through his trumpet, "Surrender? Never! We have not yet begun to fight!" and then he went on to capture the *Serapis* and write a glorious page in the Naval history.

It seems to me that we must answer the mid-century challenge to Christian missions in just such terms. The forces of reaction, the pressures of economic competition, the woeful lack of sacrificially-minded workers for our mission fields, at home and abroad, call us to surrender. But in the light of the genius of Zion Methodism, as the shades of Joseph Jackson Clinton, James Walker Hood, Melvina Fletcher, Mary Jane Jones, Anna Walker Blackwell, Mary G. Small, Annie Lucile Alleyne and a hundred others look down upon us, we should meet the challenge and cry to our enemies and challengers, as we re-gird for the tremendous tasks of the second half of this century, "we have not yet begun to fight!"-

Christian Missions—To 2000 A. D.

The second half of the twentieth century will witness the termination of

the ideological war now taking place. The battle in Korea is only a symbol of the real war of ideas; democracy versus communism. The race is swift and close. All men, governments and nations, must decide where they are to stand, to shape the history of the world for a thousand years. And in this battle of ideologies, the individual is important. Herbert Elliston, editor of *The Washington Post*, used a tantalizing phrase in a lecture entitled "The Context of Our Times" delivered recently at Dartmouth College, when he said, "The military mind (which, of course, is not necessarily synonymous with the uniform) thinks only *against*. The civilian mind must think *for* . . . In modern war *Against* swamps *for*, and in the circumstances a good peace seems well nigh impossible to make."

Christianity is the solvent of this conflict. Our religion is not a political ideology. However, the basic principles of democracy have their birth in the Judeo-Christian heritage. The preachments of Jesus on the worth of and respect for the individual, his gospel of sharing, his prayers for human unity, his principle of sacrifice, his doctrine of restitution, his many parables of the Kingdom of God—are written in the letters of democracy. The failure of men in a democratic society to practice democracy to all men is an indictment of the guilty rather than the failure of the ideology.

Our mid-century challenge includes the fusion of Christianity in present-day society, government, business, education and the church! And Christian missions are charged with this task!

Missions are the fruit of the true discipleship of Jesus. When we follow the "teacher come from God" we accept the challenge of Christian missions. Dr. Kenneth Scott Latourette, in his great book on the expansion of Christianity, "The Great Century" (1800 to 1914—the period of Zion Methodism's greatest expansion) says the Christian missions came into being "because of the contagious conviction of outstanding individuals who were impelled by experiences of beliefs born of contacts with Christianity—from these contacts sprang societies, societies for the abolition of slavery, organizations for the betterment of the conditions of the laboring classes, temperance societies, hospitals, orphanages, societies for the distribution of wholesome literature and thousands of schools." And Dr. Latourette emphasizes that "one outstanding feature of the expansion of Christianity in this period was the comparative absence of the active assistance of governments." Through "the dual activities of princes and missionaries—the propagation of Christianity had been utilized as a means of extending the authority or the prestige of a particular monarch or people." But in the 19th and 20th centuries the duality became "church and missionaries"—sacrificial giving at home and sacrificial serving abroad.

The late Mahatma Gandhi said, "If a single man achieves the highest kind of love, it will be sufficient to neutralize the hate of millions." Let us follow the love-trail of Jesus, expanding the church at home and across the seas, spreading the gospel of the God who is LOVE—the high emprise of Christian missions.

Ever since Jesus uttered his great prayer for unity, the leaders of Christianity have visualized the fulfillment of his ideal of oneness. "In the midst of the years" we pause to make our plea for unity. The revival of God's work will find its sustaining power in the union of churches, the union of men and the *comm-union* of saints. *The role of Christian Missions* is great in the drama of the coming great church! There is a glorious church without spot or wrinkle or any such thing." The time will come when the various segments of Protestantism will be united; when the Roman and Greek Catholic churches will join this union; when all forms of religion will be fused with Christianity, "the little leaven that leaveneth the whole lump"; when society and government and education and business will be permeated with Christ; when peace, like a river, will flow through the nations—"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid"; when the kingdoms of this world shall become the Kingdoms of our Lord Jesus Christ. And when that day comes, Christian missions will have been the major actor in the drama of a ransomed world!

Late in the Civil War the last Confederate Port of Mobile was a most strategic objective. Admiral David G. Farragut, who had taken New Orleans similarly two years before, was commissioned for this important task. The night before the battle he wrote home, "I am going into Mobile Bay in the morning if 'God is my leader', as I hope he is." And on August 5, 1864, 87 years ago today, he attacked Mobile. As his fleet sailed up the Bay, he stationed himself in the rigging of his vessel, where he could see every move of the battle. As the ships approached the forts which defended Mobile, torpedoes, new terror weapons of that day upon ships, were launched against them by the Confederates. The look-out in the bow of his flagship called out in alarm, "Torpedoes sir, shall we retreat?" Farragut's reply is a classic of our Navy's lure, "Damn the torpedoes, full speed ahead!" He went on to capture Mobile and opened the way for Wilbur G. Strong and Solomon Derry to go up the Alabama and Cahaba rivers to lay the foundations of our empire in the state of Alabama.

The forces of the anti-Christ may launch their torpedoes of race prejudice, economic handicaps, neglected opportunities, inadequate organizations, internal dissension and philosophical strife at the Old Ship of Zion—the faint-hearted may cry "Retreat"; those of little faith may fear; Mammon may dictate retrenchment but the Admiral of our Zion cries like Farragut, "Disregard the torpedoes—in the half century we face, full speed ahead—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

"O Lord, revive thy work
IN THE MIDST OF THE YEARS!"

The Fellowship of Suffering

A Statement of Faith from the Experience of Facing Death

by

Reverend James Allen Kestle

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Scripture: Romans 5:3. But we glory in tribulation also; knowing that tribulation worketh patience.

When one is in the middle thirties, that normally healthy time of life, full of exuberant ambitions of youth (no, not ambitious to achieve that mere brittle success of *self*, but to achieve a truly Christian ministry), then to be suddenly laid by, inevitably does things to you.

It was in May, 1939, I had just returned from the Uniting Conference of the three Methodisms held in Kansas City. The glow of that last night was upon me. I had sat high in the balcony, witnessing, with ten thousand others, the climax of those things which I had been watching for nearly three weeks. The following Sunday I poured forth the story, and the next morning, while hurrying to hear from another's lips his experience of the same historic conference, I stepped, as it were, from a pulpit to a bed of suffering—the brink of the grave.

The description of the blow is unimportant. The actuality and the paralyzing completeness of the experience are with me, but with me only in the light of an enlarging outlook on life. The thoughts of youth may indeed be "long, long thoughts," but the thoughts which crowded my moments during those weeks, especially the first six of them, were far "longer" than any thoughts of my youth.

Out of that fearful experience I can say that I know what it is to face death. I know what it is to hurry home hoping to live until I reached the house, to see the puzzled wonder in the eyes of little children, the fright and love in the eyes of the best beloved, to live waking days in the throbbing of a tired and over-worked heart, to go to sleep at night not knowing where the awakening might be.

From out of these months of struggle back to health *I have become convinced that suffering is not so much a problem as a fellowship.* I have come to see Christ as the inclusive answer to suffering. God so loved the world that He gave—"He gave His only begotten Son, that whosoever believeth on Him might not perish but have eternal life." *Loving*, followed by giving. There you have it. God's problem was not the anguish of the soul or the pain of the body. Rather it was to bring man into fellowship with Himself, no matter what the cost. The pain, or anguish, became the price which He was willing

to pay to solve the problem. With God willing, and actually entering into the utmost depths of human suffering, no man who believes should think of suffering except as a fellowship with the Creator.

Some years ago it was my privilege to take the holy communion to a very dear minister friend who had been ill for nearly two years. When I rather hesitatingly offered it, he eagerly accepted; and afterward, with tears rolling down his cheeks, told me that in all his illness, his long struggle toward health, no minister had thought to offer him the supper of our Lord. I appreciated his thanks, but the fellowship of that hour has come to full bloom in these recent months.

And then I thought of the way in which I and my fellow ministers so often had been sympathetic with suffering and distress; how, with kind words and noble thoughts, we had tried to ease human pain, and had succeeded in part; and yet in spite of my honest efforts I knew I had often missed the experience of really pouring out Christian love. The thought of my formal kindly phrases became nauseating. People need so much more than that. St. Paul was fully right, "And have not love, it profiteth nothing."

"Rest and relax!" How easy the orders come from the competent physician's lips. Sun, wind, stars, and sand were old acquaintances; but now I must set about making friends with them. And so there on the crooked arm of Cape Cod, which long ago beckoned the wandering Pilgrim band to freedom of thought and action, I grew into rapt appreciation of nature's many faces: its gray days, its driving rain, its sunsets over land and sea flaming in gorgeous colors as they faded into night; its crystal nights under a heaven brilliant with countless constellations; its whistling winds. And then also for long, long hours, I became a part of the sun-drenched earth, absorbing from those countless tiny grains of sand that life, which, by the enduring miracle of creation it is ever causing to spring up in tree and shrub. A great humility swept over me, a pity for the race of men who, in their pride feel that they are gods because of their small accomplishments. And then, too, I saw how high is the call of God to man; and I humbly gave thanks.

As the long days passed, as pain subsided and peace and strength from nature surged into body and soul, there grew a deeper sense of appreciation for my family, a bond of thankfulness and gratitude for that eternal wisdom which foresaw and provided for the unit which we call the home.

Among the many beautiful touching personal letters which came to me, one line from a paragraph written by an old friend loomed larger as the days fled by. And it continues to grow even today as I write this. These are the words, "All other reading neglect save the 'good Book'." Though I do not name him here, he shall be abundantly blessed for those words. The Bible has been my joy and study through the years. It became my "Gray's Anatomy" when I entered the ministry.

There is within the covers of this book the very stuff of life. When pains racked and tore, and nothing could soothe, when clever stories would at best help me to forget only for a few minutes, the majestic sweep of a single Psalm, the words of the Master as He spoke to the distressed and troubled long ago, brought me a great peace. Pain subsided, tortured nerves became quiet, and the desperately needed relaxation of rest and sleep came easily. This is not alone a testimony as to the psychological effect of having the Book of books in one's hand. My experience was more than that. Actually, the soothing effect came from the life when the words poured into my thirsty, needy soul.

Then, again, there is that immortal sentence of the Christ as He struggled in Gethsemane—the climax of His life in His capitulation to the will of His Father, signifying a complete trust, “Not what I will, but what Thou wilt, be done.” I have always understood that this sentence of acceptance contained the key thought which made it possible for our Lord to move steadily and fearlessly toward Calvary; but until in this experience these words became a part of me, their meaning and power was not sharply defined. However, with the saying of them over and over during those weeks, together with my own complete capitulation to the Divine Will, they became an experience. There came a flood of feeling and with it quiet, rest, and slumber, a fearless contemplation of any future He might will.

Yes, the supreme moment of my experience was not when the physician said, “I will recommend you for all the insurance you may wish,” but that other moment of prayerful capitulation when the words of Jesus in the Garden became fully mine. And here, indeed, is the secret of silent, virile living without which no garden ever can become a Gethsemane; with which any Gethsemane must become the moment of life's realization. It is a paradox. Self is submerged; but in its submergence grows and expands in that fellowship which links the Divine and human into one. Thus the human receiving the Divine is enhanced and beautified and ennobled as the very energy of the Spirit of God in Christ commands the life.

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In the recent Missionary General Convention at Winston-Salem, North Carolina, Mrs. Willie Bascom was re-elected Secretary of the Young Women. Thus this second great area of Zion Methodism where the Missionary Society was born accepts its major responsibility in the guidance and teaching of the young in Home and Foreign Missions.

How To Commune With Truth

by

Reverend Andrew Christian Braum

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"Lord, Teach Us To Pray"—Luke 11:1.

Every prayer hour may be a powerful hour. Prayer is the power house of history. The men who have prayed most like the Master have most greatly motivated the course of human events for good. Truly the fervent prayer of a righteous man availeth much. Modern missions were born when William Carey of England prayed for the world he beheld on a wall map in his shoe shop. As the result of his communion with God in prayer, his call came to India which marked the beginning of the modern missionary enterprise. The American missionary movement began when five young students of Williams College met in a haystack for prayer as the rain beat down about them. In an upper room of Old North Dutch Church in Fulton Street, New York, Joseph Lanphier prayed for days and Basil Miller believes that the great revival which swept New York, Philadelphia, Pittsburgh, Cleveland, Chicago, and Omaha, had its beginning in the one-man prayer meeting in the upper room. Dwight L. Moody tells that the prayer of an invalid woman and her sister brought him to England for his revival which stirred the nation. Marshall Foch in the First World War found prayer his source of power. And in the recent World War many of our leaders from the President down, have testified to the tremendous resource of prayer. Let us call the pendants of pearls for pearls they are in the sense of bringing us nearer the pearly gates.

The Preparation For Prayer

Let us begin our quest with the sincere desire of our text, "Lord, teach us to pray." The person who would pray powerfully must begin with the belief that there is a power outside himself which is greater than he is. Unless we feel that God is the Lord of the Universe, that He knows more about running our lives than we do, there can be no hope of effective prayer. Often the things we want to escape through prayer are the most valuable experiences for us. For example, many of us pray for strength. Now the only way to become strong is to face problems and difficulties and conquer them. Physically we become strong by resisting the grip of gravity, and mentally and morally we become strong by surmounting an obstacle. Therefore, in answer to our prayer, God sends us difficulties which are certain to make us strong. But almost in the next breath we pray to be delivered from the very difficulties which would enable our prayer to be answered. For this reason to pray powerfully we must believe that we live in a world that God has made and that all things work together for good as we love our Lord.

The second secret of a proper preparation for prayer is to remember that God loves us more than the universe. Just as every snow-flake is hexagonal in design but different in detail, so each of us is a distinct personality with unique possibilities in the eternal purpose of God. God's blessings to and for us are so multitudinous that they are more numerous than the sands of the seashore and come to us every morning and fresh every evening. Therefore, let us not so much beseech as affirm His blessings.

Another secret of proper preparation is to remember that God takes an active interest in us because He loves us. There is no logic talking to God about our problems if there is no confidence that something will happen as the result of the conference. Here and now let me say that no sincere prayer is ever unanswered. Either God answers "Yes," "No," or "Wait." It is a simple but seldom observed statement, however, that we do not take time to listen for God's answer. And yet the habit of listening may be one of the most rewarding habits of religious experience. God speaks to us everywhere, all the time, if we only have ears to hear his message. A single line of a hymn may leap from the page into our souls as the solution to our quest for truth. A sentence from a sermon, or a bit of conversation, may contain the key to our spiritual questioning. Consider the times you have been stirred by a kindly word or a sympathetic attitude or a generous deed, and observe if God was not speaking to you at the time. Whenever we are moved to holy thoughts, words, or deeds, we may be sure that God is pleading with us and providing the answer to our prayer.

The Practice of Prayer

Our Lord speaks about withdrawing into a "closet" for prayer. This is another way of saying that we should shut the door to all outside attractions and distractions. In a little place curtained off one may get into the prayer mood. We are creatures of habit and I find that to set up a little shrine is helpful. An open Bible with a lit candle or two may bring you through the symbol to the One signified. The Light of the World may more readily burst upon our consciousness with the aid and suggestion of symbols. However, any place apart is satisfactory when we shut out the world and are able to find release and can relax into receptivity. Therefore, relax until a holy calm is able to seep its way into your soul. Since prayer is the distilled essence of religion and since religion indicates right relationships with God, it is important that we let go, and let God. "As many as received Him, to them gave He power," the Scripture says. Prayer is release and reception. In Vermont they fasten the cup to the wounded side of the maple tree to allow the sap to flow into it. Prayer is nestling up to the Source of Power so that His substance may flow into the soul. "Be still and know"—this is the secret of receiving the power of God. Thus prayer becomes the hospitality of the soul entertaining the Most High.

Prayer is also purpose. Prayer is not moving the arm of God. Imagine the irreverence of supposing that mortal man could even dare desire to move God's arm. Heaven is no organized charity, and God is no cosmic bell-hop. But true prayer is the desire that the arm of God should move the man. Thus prayer is the decision of what we really want of God. That is why I find writing God a letter to be helpful. When we write a prayer we are able to edit it and delete what is sinful, sinister and selfish. And often prayers are sinister. The best way I know for God to punish us is to answer all our prayers. Then too, writing will save us from lazy indefiniteness. As we write, it is well to raise the question, "Is what I really want truly Christian?" Augustine, before he became a saint, used to pray, "O God, make me pure, but not now." Recently a man prayed that he might be given a divorce so that he could marry another woman. God will not answer such a "prayer" for it is contrary to His Word, Will and Way. Therefore, when you pray, ask God to remake you into the kind of person through whom He can answer prayer. Kagawa calls prayer surrender. It is the surrender of the seed to the soil and sun, of the wire to the dynamo, of man to his Maker.

Prayer is a two-way circuit. You and God answer your prayer together. To pray for peace in the world, for example, means that I will telegraph my congressman about my purpose and work for peace as well. Too many people make a prayer a substitute for work. To them prayer is an anesthetic or a safety valve for the soul. But prayer is actually cooperation. It is to become a laborer together with God. Jeremiah has been called the "father of true prayer." Jeremiah often wished desperately that he could escape the severe compulsions of duty and destiny. But God in prayer provided courage and direction which changed his duty from drudgery to delight. God said to Jeremiah, "Call unto me, and I will answer thee, and will show thee great things and DIFFICULT" Yes, great things are difficult. The highest form of prayer is that of Jesus in Gethsemane: "Nevertheless, not my will, but thy will be done." Thus the spirit, not of resignation, but of resolution, provided our Redemption. And thus it ever is in human history; to pray aright is to become a colaborer with God and to share in His Eternal Purpose.

The Product of Prayer

First thank God for the possibility of a proper answer to your prayer. The answer may be delayed in order to toughen your fibre. If all our heart's desires were satisfied immediately we would become cry baby Christians continually wanting what we want, when we want it. Waiting gives prayer a chance to become a fixed attitude in life. Therefore, thank God for the expected answer according to His Will, Word and Way.

Proclamation, praise and thanksgiving are most purposeful portions of prayer. In thoughts of appreciation we come closest to our Heavenly Father. When we affirm the principles and privileges of God's love we move the nearest

to the heart of God. That is why the psalms are models of prayer. The twenty-third, for example, affirms "The Lord is the Lord is MY Shepherd!" Affirmation is prayer at its best, for it probes the nature of God.

Prayer is affirming the love of God and determining to live in conformity with His Will. The desire to do everything loving in connection with our prayer, is both a cleansing and a clarifying step. The Apostle Paul says that the first fruit of the spirit is love. Therefore, as we live the prayer life, let us remember that if it is not loving it is not right. Thus prayer is not so much an act as an attitude. That is the meaning of to "pray without ceasing." It is to live a life under God's guidance and control.

Finally, prayer is continual fellowship with the Highest. It is a cumulative life of friendship with God. Ludwig von Beethoven illustrates this. He wrote music far beyond the capacity of his instruments to interpret it. His biographer tells us that he composed the C minor Concerto on a miserable little box of wires which could hardly be called even a spinet. But Beethoven's prayer for emancipation from the limitation of his medium of expression. "Give me instruments," he cried to God sincerely from his soul. The prayer was answered but not in the composer's life time. About a century later Toscanini lifted his baton and the Philharmonic played the music majestically and stirringly as conceived in the mind of the master. Therefore, underline this principle in your life: the future belongs to the Master and not to these poor instruments. When world peace, economic security, the brotherhood of man, and the Fatherhood of God, seem impossible dreams, just remember that the present is not the end of the story. God it is who weighs the centuries against the hours; it is He who will give us instruments in His good time and pleasure. Therefore, let us pray with His Eternal Purpose and Nature in our hearts, "Thy Kingdom come, Thy will be done, on earth as it is in heaven."

Mrs. Cynthia Waff has again been elected Recording Secretary of the Woman's Home and Foreign Missionary Society. Living in Philadelphia she is a member of the Fourth Episcopal District. Mrs. Edra Mae Hilliard as Superintendent of the Buds of Promise has the unique task of formulating the program for the children. She comes from the Third area. Mrs. Martha D. Francis was re-elected Secretary of the Bureau of Supplies. She is a member of the Second District. Mrs. Eula M. Brown again serves as Editor of the Woman's Column of the Missionary Seer. Mrs. Brown lives in Kansas City, Mo., and is a member of the First Church in that city.

A Fish Story We Ought to Forget

(The Book of Jonah)

by

Reverend Gordon L. Torgerson

Minister, Emmanuel Baptist Church, Ridgewood, N. J.

There is an ancient story about two men lost in the desert. They had stumbled across searing sands until their bodies were parched, their tongues swollen, their skin baked and cracked. The intensity of the sun did not lessen. There was not enough strength left in either of them to last out the day. Finally they saw what was not a mirage—it was the real thing. Discarded in the shade of a boulder was a canteen. The men lurched, fell headlong—four eager hands reached out to clutch it. It was no false hope—for this container was filled with water. Dragging themselves into the scant shade, the men were about to open it and drink to the refreshment and reviving of their bodies; but one noticed of what peculiar construction this water container was. It was of no traditional design. They loosened the top, and they began to argue about the queerness of its form and in their fevered wrangling, one saying it was this and the other that—they spilled the entire contents into the hungry sands and it was gone. Days later the two men were found sprawled in death on the sand, their wasted fingers clutching an empty, odd-shaped water can.

On the arid sands of human experience many a Christian has so lain in spiritual death. He has stumbled along in search of the water of life and then when he has found it, before having tasted of its life-giving goodness, he has quibbled about the container, that in which this spiritual life has come. He has argued until he has lost all its contents and he holds only the vessel which had contained the power to slake his spiritual thirst—to maintain his life. And so he dies clinging to the empty tins of spilled spiritual truth—dies a horrible death, for he was thirsty and found no water.

How many of us I wonder, so clutch at the book of Jonah? How many of us in desperation strive to explain the peculiar design of the book until its intent and contents are gone—spilled to the hungry sands of human indifference are the waters of its lifegiving message.

When you think of Jonah do you think only of a whale? Do you spend hours wrangling as to whether such a fish or mammal ever existed?

I think Jonah is a fish story we ought to forget. We ought to forget it if the only message of this book to our day is about a man being in a fish's stomach for three days. We ought to forget it, if that is all it means to us—for that was not the message of the book at all. It was only a means—a vehicle of showing a man's reluctance to do God's will. The fish story is just a minor

incident in the great message of Jonah—we forget the message for the incident. Quarrel about the container rather than consume the contents!

Well, what was the story of Jonah? Like all stories it had a cause for being. Long before, the prophet Isaiah had told his people that they could not be so selfcentered, thinking God was caring for them alone. It was God's world. All men were under God and so there was need for a world mission—a world mission that would not make them wealthy or the dominant people of the earth—no conquest like that. They were to bring to the world social justice, world peace, and spiritual values.

Isaiah was an impressive statesman, but no one listened to him. Later his people were made captives and carried off to Babylon. When they were released they came back to rebuild Jerusalem—but it was no time for dreamers, they said. They need practical men. Ideals had their place, but the times demanded that the ideals be temporarily scrapped. Think of your own home, your own affairs—why bother with the community—even more, why bother with some foreigner, they asked. We've got God's message for ourselves and there is no reason to go to the trouble of giving it to someone else.

This was not the universal gospel, it was a narrow and separatist philosophy. It was not "I am my brother's keeper"—it was "Look out, boys, while I take care of myself." They had isolated themselves in a smug little community—and then along came the message of Jonah. This book of four chapters tells how God commanded Jonah to go to Nineveh and to warn the people and tell them to turn to God. Jonah didn't want to go to Nineveh." They were his people's most hated enemies. Hadn't they ruined their land, killed their people, and carried some off into captivity? Go to your enemies and say, "Here, cease your wicked ways and turn to God and he will bless you—" oh, no! "They can rot—I'll have nothing to do with them," says Jonah. He determines to flee from God. "I know what I'll do," he said. "I'll stow away on some boat and go to Tarshish—God won't get me there!" Now Tarshish was thought of as the most distant place in all the world. There he would be safe. But while he was at sea a storm tossed the little ship like a tiny chip on the swirling waves. The sailors were certain they would be drowned. Finally Jonah was found and they thought he was the source of the trouble, and they threw him into the sea. Immediately he was swallowed by a mammoth fish. Finally he is cast forth on the land. You may interpret the episode as a fact—others say it is fancy, that the fish represented Babylon swallowing Israel and finally casting her forth, in her own land. Jesus never worried about the technicalities of a story—it was the truth it told that mattered.

But this part—the part about the fish—is just an incident. It is not the message of the book at all—the message has not yet begun! Jonah finds that one cannot deny God's will without getting into trouble—he has learned his

lesson—and he goes to Nineveh. As the Lord had commanded, he told the people to repent. And the most confused man in all Nineveh that night was Jonah—for the people did repent. Jonah, like a lot of us, didn't want to see people forgiven and given a new chance—he wanted to see them suffer in some kind of torment—a depraved kind of spirituality that always wants someone else called to eternal judgment to burn for his sins. Jonah was furious! He was willing to upbraid the people in the name of his God, but he didn't really want them to accept his God.

He went off and sulked. In a blind, bitter mood, he regretted that these people had been saved. In the heat of the noon day, he sat under a vine. This plant that had a large gourd gave him shade from the sun. But a little worm wriggling along the ground ate into the vine. It withered, and the gourd died, and Jonah had no shade. If one wants to argue non-essentials, a greater cause for debate than the whale is how that worm got there at such a significant time!

Jonah became violent in his anger. Why had this vine died? Why didn't it live to give him shade? Then God spoke to Jonah and said, "You are sorry about this plant a vine that grew in a day and perished in a day—and you are not sorry for Nineveh, that great city, with a hundred and twenty thousand little babies in it. You can feel about a plant and not about the world's people. Man, where is your sense of values?" God asks. And there the book ends.

One never knows whether or not Jonah saw the light and learned to love more than a vine—but the book of Jonah has been called the greatest missionary story ever told. It is a pity that its charm has been obscured by a lot of useless arguments. If a fraction of the energy still expended in trying to establish the historicity of the Jonah narrative were to be utilized in trying to realize its lofty philosophy, what a finer world would result.

In the teachings of the prophets there were many incidentals Jesus did not bother with—like Ezra's class consciousness, Nehemiah's nationalism, Malachi's formalism, Jonah's whale. But he never let people forget the spiritual and ethical content of the message of these men. Jesus' whole ministry was based on the prophets who went before him. They were like great pilings driven down as the sure foundations for the structure he was to build. There was that solid support of Amos and his social justice—there was the sturdiness of Isaiah and his demand for morality—there was the stoutness of Jeremiah and his assertion that the spirit of God was in the human heart—there was the enduring, heart-of-oak quality in Hosea that spoke of man's great sin and God's greater love—there was the steel of Micah and his demand for true religion. Completing the undergirdings for the temple of faith Christ was to build was the broad support of Jonah and the plea for the missionary spirit.

There is no book of the Old Testament that is nearer to the level of the

New Testament than the book of Jonah. It is cast in the form of Christ's parables—indeed, Jesus used the same idea when he told a story of the brother of the Prodigal Son—the brother who cursed the spirit of forgiveness and the welcoming of the lost by a happy father.

The modern message of Jonah for our time is threefold: the forgiving love of God, loving tolerance among men, and the missionary spirit which enlists men to the way of God. In this Advent season we should realize how much Jesus relied on teachings like these. The forgiving love of God? That was the basis of the stories of the Good Samaritan, the Prodigal Son, the woman taken in sin, and others. Each of those three is central in the message and the accent on the missionary spirit is the basis of the Great Commission—"Go ye into all the world and preach the gospel."

We must have forgiving love. Just as Jonah hated his oppressors, the Ninevites so we have hated. I'm not thinking so much now of hate between nations as hate between people.—people in our homes, our work, our social fellowship. If any of you are here this morning with a soul that is a warehouse of hate piled high with room for nothing else, I hope you will cleanse your spirit asking God's forgiveness. One cannot come to Communion or to the Christmas season controlled by bitterness. With Jonah we must learn that God forgives all those who diligently seek him and repent of their ways.

Putting life in order, living in a mood of love for God and all mankind—that is what it means to be set right with God—that's what men mean when they speak of salvation.

We must remember God's forgiving love toward all. We must also remember to have a loving tolerance. Nowhere in all the Old Testament is narrowness, intolerance, and selfishness more sharply rebuked than in the book of Jonah. There is an old saying in the Talmud of the Jews—"Before man can be at one with God he must be one with his fellow men."

To know the differences that exist among men in human fellowship and yet respect their sincerity is a sign of tolerance. Rabbi Isserman, one of America's greatest rabbis, describes visiting the Notre Dame Cathedral in Montreal. He said, "It was a bit of stone poetry, whose steeples rise skyward as if they were endeavoring to pierce the mysteries of heaven. I was awed by its beauty—and a mood of religious exaltation seized me. Into the cathedral I marched, and there I saw worshippers on their knees before the image of a saint. The spirit of exaltation departed from me. I ceased being the mystic—I sniffed at this worship of images, and in haughty religious arrogance I felt the superiority of my faith because it forbade the worship of idols. I marched on in the cathedral and before another saint's image I saw a frail lad on his knees in prayer. He was deformed. It was the noon hour, and his packed lunch lay near him. I stopped to watch that kneeling lad pray. I seemed to feel him reaching out through this saint to his God for courage to

face life bravely though handicapped. The tears coursed down his cheeks, and mine too became moist. I knelt and prayed and wept with that lad." (Rebels and Saints—p. 30). When he left the Cathedral he went back to his synagogue and told his people of the incident, saying, "What are needed in our age are not men to teach religion but men to live religion." He had learned the lesson of Jonah. No one can hold any man in contempt, be intolerant of him—for all are God's children striving to find a way.

To have the highest faith of the Old Testament and to abide by the ministry of Christ we must learn as did Jonah—not about a big fish, but about the biggest task of life—of bringing God to the hearts of men. We must do it here. We must do it in the world.

Because we are seeing a shifting of so many of our church members we are undertaking a policy of listing the location of churches in strategic centers. We urge our ministers to make them ready reference so that members moving to these centers may be directed to Zion Churches.

A. M. E. Zion Churches in Mobile, Alabama

State Street, Rev. C. C. Coleman, minister, 500 State Street

Big Zion, Rev. William Smith, minister, 110 S. Bayou

Hope Chapel, Rev. O. F. Owens, minister, Cuba Street at Adams

Mt. Olive, T. C. Gill, minister, 1284 Culvert, Whistler

Ebenezer, Rev. E. Henry, minister, St. Charles Street

Bethlehem, Rev. Edwards, minister, Spring Hill

Williams Chapel, Rev. L. W. Watts, minister, Mobile Street

Mt. Hebron, Rev. McMullum, minister, Spring Hill

Crockett Chapel, Rev. Grimes, minister, 1252 Felix Street

Going To The Jersey Seashore?

Atlantic City, Rev. M. W. Smith, minister, 111 North Ohio Avenue

Asbury Park, St. Stephens Church, Rev. E. R. Michael, minister, Union Ave.

Eatontown, Rev. J. B. Kirby, minister

Red Bank, Shrewsbury Avenue Church, Rev. R. A. Council, minister

Other churches are located in Cliffwood, Middletown, Matawan and Perth Amboy. INQUIRE FOR THE A. M. E. ZION CHURCH WHEREVER YOU GO.

In Audio Visual Aids

Churches interested in a vital Audio-visual program of both instructional and entertainment value will do well to look into the films of the Protestant Film Commission, which now has become a part of the new National Council of Churches in the department of Broadcasting and Films. Beginning with the first venture "Beyond Our Own" and concluding with "Again Pioneers" which was released last October the busy pastor with an inexperienced Audio-visual committee can turn to any one of the Protestant Film's production with confidence and safety.

A. FILMS PRODUCED

Following is a survey of PFC's production program, including the 11 films which have been produced and films on our future production schedule. Release dates, estimated release dates, budgets, and status of production and financing are indicated for each film.

1. *"Beyond Our Own"*

Running time—42 minutes. Released November 1947. Cost \$86,107.54.

Cast—Charles Russell, DeForrest Kelley, Trudy Marshall, Pierre Watkin, Douglas Dumbrille and Richard Loo.

The story is of two brothers. Peter, an attorney, concentrates on becoming a "success", to the exclusion of all other interests, except his son; Bob, a young interne, inspired by a sermon decides to become a medical missionary. Peter's young son is accidentally killed and to help him recuperate, his wife arranges for him to visit his brother in China. Through a series of incidents, Peter has a conversion experience, and changes the focus of his life from purely selfish ambition to a drive to let God work through him to help make a better world.

2. *"My Name Is Han"*

Running time—28 minutes. Released June 1948. Cost \$33,888.69.

Photographed on location in China with all native cast.

This is the story of the rehabilitation of a Chinese family in a postwar China. Han, a farmer, returns to his land, only to find it completely uprooted, devastated. He becomes bitter, while his Christian wife and children maintain their faith in God. A near tragedy brings him a realistic appreciation of Christian charity, and the reestablishment of his home.

This film won first prize at the Cleveland Film Festival in 1948.

3. *"Prejudice"*

Running time—58 minutes. Released November 1948. Cost \$90,378.18.

Cast—David Bruce, Mary Marshall, Bruce Edwards, Barbara Billingsley, Tommy Ivo.

This is the story of a man who believes himself free from prejudice, but when he becomes involved in economic competition with a business associate of another nationality, he discovers prejudice within himself. With the aid of his minister, who uses the latest religious-psychological techniques, he is helped to understand the causes of his prejudice and is led to a religious experience whereby he finds that, by drawing on the Power of God, he begins to lose his prejudice and has the strength to take the first step toward solving his problem with his business associate. This film was selected by the committee on Exceptional Motion Pictures of the National Board of Review as the best film to date on the subject of race relations.

4. *"Kenji Comes Home"*

Running time—32 minutes. Released November 1949. Cost \$38,789.52. Photographed on location in Japan with all native cast.

Tells the story of a Japanese soldier who returns from the war to find his home and family gone. His friendship with a Japanese Christian girl leads him to a new life based on Christian concept of democracy. He finds himself championing the cause of Christianity and freedom against the aggression of Communism in his own union but he is fired from the union and from his job and without the aid of the Christian church his faith may not survive. The film is designed to obtain support from America for the work of the Christian church in this last outpost of freedom in the Far East.

This film was nominated for an award as the best documentary film in the year 1949 by the Academy of Motion Picture Arts & Sciences.

5. *"Birthday Party"*

Running time—28 minutes. Released March 1950. Cost \$32,600.00. Cast—Jean Van, Ann Burr, Karen Kester, Robert Hyatt, Arnold Brown.

This story is designed to teach young people to apply the Golden Rule to everyday life. It tells the story of the unconscious cruelty of a little girl who carelessly wounds the spirit of a playmate. She is brought face to face with the heartache she caused her friend and comes to realize the true meaning and the application of the Golden Rule.

6. *"A Job For Bob"*

Running time—35 minutes. Released March 1950. Cost \$32,600.00. Cast—Ralph Hodges, Tanis Chandler, Robert Nichols, Fred Hoose, John Holland, Max Mellinger.

This film deals with the problem of a young man, who, out of high school and eager to get married, is crushed when the job he desires is found unattainable. The film relates how he finally selects a job which is in keeping with his abilities and which at the same time permits full expression of his personality and of his religious and spir-

itual convictions. The film is intended to help young people apply Christian principles in choosing a vocation.

7. *"What Happened To Jo Jo"*

Running time—34 minutes. Released March 1950. Cost \$32,600.00. Cast—Sue England, Shirley Mills, Bill Edwards, Chris Munson, Jimmy Clark.

The story is about Jo Jo, a seventeen year old girl who is a regular member of a church youth group. She believes in "doing good"; at a church meeting, however, she is cut on the face by a rock thrown through the window. The vandal is Nick, a young 14-year old, who is "Fighting the world". She wants to forgive him, but he rejects it because she is condescending and still feels she is "better" than he. Finally Jo Jo learns the meaning of real Christian concern and begins to face the glaring realities in her home town and to understand the responsibilities of a Christian toward the community.

8. *"South of the Clouds"*

Running time—35 minutes. Released April 1950. Cost \$29,670.99. Photographed on Location in Beirut, Lebanon, with all native cast.

This is the story of two girls in the Christian girl's school at Beirut, Lebanon. One girl is a Christian from a poor peasant background; the other is from a rich Moslem family. Through dramatic incidents, the film shows how Najla, the Moslem girl, overcomes her strong antipathy for people of lower social classes and those in need, and through growing friendship with Suad, the Christian, develops a strong Christian concern which enriches her own personality. At the end of the film she finds herself through helping others and incidentally, her friend Suad who has done so much for her.

Won first prize at the Cleveland Film Festival, 1950.

9. *"Second Chance"*

Running time—1 hr. 10 minutes. Released September 1950. Cost \$69,009.51. Cast—Ruth Warrick, John Hubbard, Hugh Beaumont, David Holt, Pat Combs, Ellyle Marshall, John Holland, Joan Carroll.

Based upon a magazine story by Faith Baldwin, "Second Chance" is the story of Emily, an attractive woman in her middle forties, who is informed by her physician that she has only a short time to live. She reviews and reexamines her life, recalling the high ideals and shining dreams with which she and Ed, her husband, started life. With sudden clarity, she sees how the pressure of professional and social ambitions and the trivialities and the details of living had gradually absorbed both of them. They lost the "quality" of life with which they started marriage, began to feel frustrated, irritable and unhappy, as if life has somewhat passed them by. Her own unhappiness and emptiness make Emily dictatorial with her children; in her attempt

to live his life for him, she drives her son from her house and insults the girl he loves. Simultaneously, Emily and Ed's spiritual life degenerates and they no longer have the spiritual resources and power with which to meet emergencies or to give peace to their daily lives. Emily, sitting on a park bench in the sunset, thinks of the opportunities she has missed, the things she has done that she should not have done, the things that she should have done which she has left undone. Finally she walks home from the park and in her darkened room throws herself on the bed and sobs out the Lord's Prayer. At the end of the picture she discovers that she isn't going to die at all, and begins to take advantage of her "Second Chance."

Preview audiences throughout the country have said "Best religious film produced to date."

10 *"Again Pioneers"*

Running time—1 hour 10 minutes. Released October 1950. Cost \$94,873.78. (Not including PFC supervision). Cast—Colleen Townsend, Tom Powers, Evelyn Brent, Regis Toomey, Sarah Padden, Erville Alderson, Peggy Wynn, Jimmy Hunt, Larry Olson.

Shot partly at MGM, partly at Nassour Studios.

A migrant family attempting to settle in a shack town on the edge of a typical American community come into conflict with citizens, who are thoroughly aroused to protect themselves and their children from the economic, moral and health menace of this fringe area. The church finds itself in the center of this conflict. Through contact with the warmly human and emotionally appealing migrant family with their courage and basic Christianity and Americanism in the face of difficulty, the leaders of the town are made to feel ashamed of themselves and come to a change of heart. The film emphasizes the Christian basis of the American dream and the need to preserve and develop America's spiritual heritage.

11. *"A Wonderful Life"*

Running time—43½ min. Cost \$60,000.00, completed January, 1951. To be released for promotional showings through sponsoring denominations in September, 1951. Commercial release January, 1952. Budget—\$60,000. Cast—James Dunn, Arthur Shields, Aileen Roberts. Produced at KTTV Studios, Hollywood.

Second Stewardship Series financed by sponsors of SECOND CHANCE. Tells the story of a Christian family of modest means in a small town in Missouri, and the passing of their spiritual heritage from one generation to the next.

Selected by the Editor as one of the most interesting films placed on the market in recent months is the film *Palmour Street*, a 16mm sound produc-

tion has been issued by the Southern Education Film Production Service for the Georgia State Department of Health.

In many instances the matter of *appeal* to our congregations is questioned. When the minister notes that the scenes were actually photographed in Gainesville, Georgia, depicting a Negro family of the lower economic bracket, there should be little hesitancy in showing the film. The major aim of the picture attempts to show the influence of parents in the emotional development of children. In the story the mother understands her young children and appreciates and loves them. Good family relationships develop a feeling of security in these children. In contrast is shown Aunt Esther's family ruled by an iron hand and stern discipline. The children are misunderstood, fear Aunt Esther, and as a result tangle with the law. The first family faces grave economic and family problems when the father is injured in an accident while on the job. The mother arranges care for her children as she seeks employment to meet the emergency and extra expenses of hospital bills. The film ends with the question: will this family successfully face its problems?

Secure this film on a \$3.00 rental basis from Health Publications Institute, Raleigh, North Carolina.

Adventure in Ourtown

This Fall efforts are being made to stimulate the reading of the Bible. You will no doubt read in every periodical dealing with the Church of the great program to promote the use of the Revised versions, the Old Testament scheduled for introduction September 30, 1952. Elsewhere in this issue your attention is called to this celebration. While there are several items in the audio-visual field which will aid in this celebration we are merely calling to your attention one which has caught our interest.

Adventure in Ourtown is a single film strip (sound) with 67 frames. A script accompanies the film strip as well. It tells the story of the development of the Revised Standard Version of the New Testament with references to the Latin Vulgate, Wycliff's English translation, the work of William Tyndall, Miles Coverdale's Bible and the King James Version. Use it with teacher training classes, on Universal Bible Sunday in December, during Religious Education Week in September or on any other occasion you might wish. The cost of the sound film is \$5.00. Without sound but with script it is \$1.50.

Hollywood, Calif.—With the last three episodes of the "Life of St. Paul" series in various stages of completion, the release this month of "Third Missionary Journey," No. 10, marks two years of planning, research and production on this series of twelve Bible teaching Cathedral motion pictures.

"Third Missionary Journey" is a dramatic story of Paul facing dangers, as he preached, not only to the pagans, but to his own people as well. But he said to his friends, "What are you doing, weeping and breaking my heart?"

For I am ready not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus." This is the story, too, of the gifts that came from the Macedonians—those Christians who insisted upon giving for the help of others, even though they lived in poverty themselves.

January also marks Cathedral Films move from present rented quarters into its own new, spacious building at Riverside Drive and Hollywood Way in Burbank, California. The large, modern structure contains offices, projection room and film storage vaults.

Impressive ground-breaking ceremonies were held recently at the new site. Ceremonies were presided over by the Rev. James K. Frederick, president, with Gale Storm and Nelson Leigh turning the first spade full of earth. Miss Storm appeared in costume, taking time off from her part in Columbia Pictures' WACO. Leigh, who stars as Paul in Cathedral's "Life of Paul" series, also portrays the Christ in Hollywood's Pilgrimage Play. Actor-businessman Lee Bonnell, who has starred in Cathedral productions, also assisted.

Members of all denominations of the Protestant clergy participated in the dedication.

Have you passed along to *all* your missionary groups a listing of the new missionary officers? Mrs. Rosa L. Weller, from the New England Conference, has been a vital cog in the work in that area. The Review feels that she will make a most excellent president. Mrs. Missouri A. Moore is another new face on the roster of officers, becoming Vice President. She is a member of that fast growing congregation, The First Church in Brooklyn. Mrs. Moore is no new name in missions and we feel sure that the experience which she brings to the Society will aid no end.

After two very excellent administrations, Mrs. Emma B. Watson takes over as Executive Secretary. We have seen Mrs. Watson in action in our Ministers' Institutes and Leadership Education Schools and a harder worker could not have been selected. We know that with the new team in South Carolina, Mrs. Julia Baum Shaw being the treasurer, that interest in missions will reach a new high in this area.

Another new face in the Missionary setup is that of Mrs. Daisy V. Rudd of Elizabeth City, North Carolina. Mrs. Rudd becomes Chairman of the Life Members' Council, a very significant group in the Missionary World of Zion Methodism. It seems to us that a great service would be done the churches if a special day was set aside locally to highlight the work of this department.

Student Section

On Sunday, October 7th, young people of several of the churches in the Allegheny Conference met in a one day session to work and plan together. One of the features of the day was a panel and open forum discussing the "Hazards That Confront Youth Today." Meeting under the leadership of Mrs. Willa Mae Rice and Mrs. Emily Lewis Hagar, the young people did a splendid job of facing up to the current problems facing them today. We had hoped to present the four addresses of the young people selected as leaders but only two have been made available.

CRIME AND DELINQUENCY

by Barbara Peace

(Barbara is a student of the McKees Rocks, Pennsylvania, High School and attends the A. M. E. Zion Church in her city.)

Nobody needs written records to realize the effects of child delinquency. Some of us have read about them, and unfortunately, many have been the victims of delinquents. In either case it gives us a pitiful and tragic picture. The delinquency wave has been one of the most difficult problems to control. Just what are you doing about it? Maybe, if we concentrate on the causes we will become more aware of this problem.

Delinquency characteristics appear more or less regularly in connection with certain general aspects of the social environment. The causal factors in anti-group conduct are exceedingly complex. They are found (1) in the physical environment as affecting persons through climate, seasons, temperature and food, (2) in social environment which collects its toll of anti-social behavior, and (3) in the individual reactions to his social and physical environment. Pictures and dramatic descriptions of prize fights set boys to fighting in alleys and back yards. A film showing a spectacular robbing suggests similar behavior to youthful spectators. Gangs of boys are frequently led into crime by the dare of some reckless leader. The New York Crime Commission points out that delinquency is linked with certain family conditions, such as the (1) broken home, (2) insufficient family income, (3) parental neglect, (4) mothers at work, and the matter of (5) illegitimacy.

Twenty-five per cent of the children of the United States come from broken homes, by death, desertion or divorces, while another high percentage come from homes that are vicious, ignorant or otherwise harmful.

It is also to be noted that delinquency is regularly associated with certain types of city areas or neighborhoods. It is said that most delinquents are city dwellers. There are 12 such areas in New York City which may be labeled

crime breeding sections. These areas are characterized by poverty, lack of wholesome recreation, and absence of suitable vocational outlets either in school or otherwise. Gang life prevails in these areas, they being a type of response to a normal but misdirected search for play and amusement in association with others or they reflect misdirected work opportunities, ignorance and poverty.

An area of bad housing is sure to be an undesirable neighborhood, a place where the poor cannot escape association with the derelict and the vicious potential criminal, where play grounds and play spaces are lacking, where the church has little influence.

Probably these neighborhood conditions are chiefly responsible for the high delinquency rate. Within the crowded tenement there is no place for children to play. There is no house yard where the children can be turned loose, but still remain under the mother's watchful eyes as she goes about her work. The tenement child is restless and cramped at home and therefore finds his way into the street while little more than a baby. Before he is in his teens he will probably belong to a gang led by the bad boys of the district. So it is not surprising that in one typical large city half the delinquent boys come from a slum section covering one-tenth of the city's area and sheltering one-fourth of the city's people. The quarrels and brawls of the neighbors cannot be shut out. The privacy so essential to decent living cannot be had. Family relationships tend to become coarse and inharmonious in this situation. These conditions are particularly hard on girls who may consider any means of escape attractive. This reminds me of a girl named _____, at the age of 12 was thrown completely on her own resources. She was placed in domestic service with a family who cared more for the work she could do for them outside of her school hours than for her well being and happiness. For three years she was the family drudge, sewing, cooking, acting as nursemaid and maid-of-all-work. No wholesome social good times were allowed her. The pittance she was paid above her board and keep sufficed only for the plainest clothes. She longed for pretty things, for a chance to go to the movies and parties, and to engage in sports. At 15 she was again thrown upon her own resources. She secured work in a shop and along with another girl, rented a tiny apartment. In the idle evening hours she at least had time to enjoy the gaiety of the streets and amusement places. She made the acquaintance of a young fellow of doubtful morals and was much in his company. The inevitable happened. _____ became a mother, and the father of her child dropped out of sight.

In attempting to offset these harmful conditions surrounding child life, emphasis is being placed today upon the constructive organization of boys' clubs with gym facilities as well as by the introduction of the play ground idea or by improved school facilities with greater emphasis upon vocational guidance and education. What happens in our present day methods of hand-

ing the delinquency problems is that we wait until the potential delinquent has committed one or more serious overt acts. If children and adolescents could be conditioned constructively, if their feelings and emotions could be conditioned into attitudes of social responsibility, then delinquency would be largely prevented. If the public schools would keep the mentally deficient under proper supervision until such time as they show themselves capable of social self-control, delinquency and crime would be cut down.

Many changes have been inaugurated and new attitudes, it is gratifying to note, are being developed. The unfit or broken home situation, the inadequate parents, are all receiving attention.

Summarizing: some of the causes of crime and delinquency are: (1) poverty, (2) parental neglect of children, (3) excessive quarreling of neighbors and family, (4) broken families (by divorce, desertion and imprisonment of the breadwinner or death) and, (5) environment.

After the delinquent has committed a crime the effects afterwards are bad also. (1) Crime brings individual injury, injustice, disgrace and hardship upon the family. (2) It brings disturbance or disruption of the life of the people within the community. (3) It labels the individual as an outcast among society regardless of its kind. (4) It lowers the moral standards of society

Suggested Action For Zion Christian Youth

1. That the Youth groups recognize the problem by careful study.
2. That discussions and plans be made to make our young people aware of parental responsibility; that the place of the child in the home be emphasized to the event that his or her interests be considered as a major factor in family life planning.

That our youth groups seek to aid in the *changing* of environmental conditions especially in the neighborhood of our churches, that work projects be sponsored and a new conception of church responsibility be developed wherever possible.

THE A. M. E. ZION QUARTERLY REVIEW ADVENT OR CHRISTMAS SERMON PRIZE

In order to stimulate the writing of sermons this first contest by the Review will get underway at once. Sermons will be published in the Review and submitted to at least three competent judges. We urge the ministry of the church to cooperate in this venture. Since the Christmas issue will go to press at once it is hoped that this announcement will receive an immediate response.

The Review Laboratory

Every minister is looking for new plans for Christian Evangelism. It is for that reason we are calling to our readers' attention the work of youth evangelism going on at the Memorial A. M. E. Zion Church, Rochester, New York.

Rev. A. C. Bell, who was appointed to this church after serving for several years in Petersburg, Va., carried with him his enthusiasm for youth evangelism. Utilizing his Church Sunday School as a focal point he organized, in his first year a system which drew together a membership of around 50 young people. Guided by the minister they undertook a study plan which covered approximately 12 weeks climaxing with the events of Holy week and Confirmation on Easter Sunday morning. The second year, he found it necessary to secure aid in the conducting of the class and secured the services as an assistant minister, a student from Colgate-Rochester Seminary. The second class totaled some 40 young people.

These 90 youth have brought a greater challenge not only to the church but to the minister as well. It is our understanding that he has been devising ways and means not only to utilize this potential but build them in a more concrete way into the life and work of the church. There is an additional challenge to the older youth of the church for it is theirs to make these new people welcome and to share the life of the church with them.

If Memorial Church continues its program of Youth Evangelism for another three years the number of its young people will come close to matching that of its adult lists. The Editor sees in this plan something worthy of close attention.

The Question Box

For many years the A. M. E. Zion Quarterly Review has carried a statement offering its service in dealing with the problems which might confront the minister of today. We are glad to herewith begin a more concrete project which, we hope, will be widely used by the leaders of our churches.

"Can you tell me where I can get some expert advice on church building? The church which I pastor cannot afford very high expenditures for preliminary study."

Contact Mr. D. W. Andrews of the Church Extension Department at 611 East 4th St., Winston-Salem, N. C., or write Mr. Elbert M. Conover, National Council of Churches of Christ in America, Bureau of Architecture, 297 Fourth Avenue, New York 10, N. Y. Mr. Conover has written a book which might be of aid as well. The *Review* has copies on hand for sale at \$1.50 each. The title is "The Church School and Parish House Building." If you are ever in New York drop in the offices of the Bureau and there you can see plans which may fit your needs.

"We are forever having difficulty over our fire insurance setup. What can you recommend?"

The condition you recommend seems to demand the services of a good, reputable fire insurance agent. Most large towns and cities have some good men who will gladly go over your needs, the maximum amount of insurance you can carry, and map out a plan with you. Try having more than one policy. It is a little more expensive but breaking up your insurance in such a manner always allows for some coverage even if one policy lapses because of non-payment. For example, suppose your maximum coverage is \$25,000. Instead of having one large policy, have three to fall due one each year. In that way you would always have \$16,000 which isn't ideal but is better than a non paid up policy for the total amount. If your rate is \$10 a thousand for three years this would mean a budget allowance of \$80 each year for two years and \$90 for the third year. This is easier to raise than \$250 in any one year.

"In a recent number of the A. M. E. Zion Quarterly Review you called attention to the 'Call' for Christian Youth. Where can I get additional information?"

Write the Christian Education Department headquarters, 128 East 58th Street, Chicago 37, Ill.

EDITORIALS

THE GENERAL CONVENTION OF THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

Close to 1500 individuals (delegates, Bishops, General Officers and ministers as well as interested laymen) were on hand for the opening of the General Convention of the Woman's Home and Foreign Missionary Society at Winston-Salem, North Carolina, August 5-10, 1951. Little needs to be said here for the work of the women of the church for their activities are well known in every local church and annual conference. The sessions, while held in the South at an uncomfortable part of the year, were well attended, interesting and fruitful as reports of the delegates will show at forthcoming Mass meetings. The meeting did intensify two vital problems which the church faces, however, the one of meeting place and the other of the number of delegates. The Editor would like to deal with the second, however.

While there are those who are openly talking of delegate limitation in our three great General Conventions because of the difficulty of housing and church meeting place, it appears to this Editor that such limitation would be both unwise and harmful. Somewhere, somehow, the church should have an opportunity to know its true fellowship, to widen its responsibility pattern and to school that individual who is given the rare privilege of officially representing his section or conference in one of these great gatherings in the task of the church. ONE great factor of the church is its down-to-earth relationships resultant from rubbing elbows with personalities from every part of the denomination. The Editor prides himself for knowing ministers in every section of our communion, some of whom are almost household words, for individuals who have never seen many of them have read of them. The same thing should be true of the lay section of our church. Let us all become increasingly aware of the task before us and the need for zealous workers everywhere. Proper evaluation of the task merely intensifies this need and urges haste in the inclusion of Christian lay leaders in the responsibility.

General Conventions can aid in the production of informed, active, responsible lay people for the job ahead. To restrict delegations merely restricts interest and in time will lessen the effectiveness of the denomination. Ministers and lay men, all, are workers together with Him for the building of His Kingdom on earth. Each MUST depend on the other for positive success, and where Christian ideals are paramount there need be no fear of aggressive action.

The efforts at locating the General Conference for 1952, the task faced in Richmond last year and the one at Winston-Salem this, appears to intensify some thinking on the matter of meeting place. While splendid jobs were done at the recently closed General meeting as well as that of the General Convention on Christian Education last year at Richmond, one wonders just what will be

the problem four years hence in the one instance and three years in the other. The Editor feels that it might mean the setting aside of some of our prejudices about meeting in churches of our communion and considering either the fostering or the contracting for a summer meeting place. We are well aware of the shocked exclamations which will be heard as a result of this proposal but some group, sometime, will have to break the ice and undergo the criticism.

THE GOLDEN-DIAMOND JUBILEE

One of the most successful efforts ever undertaken by the denomination will conclude with the General Conference next year. Many of the Episcopal areas are now listed as having completed their quotas. While only cautious words have been spoken by the Chairman, Bishop Alleyne and Secretary Pope, keen satisfaction is being expressed with the efforts made so far.

As many of us know the Jubilee was undertaken to bring our African Schools up to standard by raising the sum of \$100,000 here and in Africa. Our responsibility has been almost achieved.

THE GENERAL CONFERENCE

At long last it is official. The General Conference will meet in Brooklyn, New York, in May 1952. While we have had no official reason for worrying about the delay on just where we should be meeting we have breathed many a prayer for the minister who would be charged with the task for providing for it. To do a good job of public relations, hospitality, etc., ten months seem a mighty short time. Delays such as this bring a loss to the denomination in the full utilization of our possibilities.

THE BISHOPS MEETING IN ST. LOUIS

The January meeting of the Board of Bishops will be held with the Metropolitan Church, St. Louis, Mo., the Reverend Cooper, minister. We are glad to publish this information for the benefit of those who will be attending or who might wish to attend. We feel that the announcement of the selection of host church and city this far ahead is a step in the right direction which merits the church's thanks.

THE CONFERENCE OF WORLD METHODISM

The A. M. E. Zion Church's delegation to the Ecumenical Methodist Conference sailed just after the close of the Missionary meeting. Earlier, Bishop W. J. Walls, with other world commitments before him, found it necessary to sail at an earlier date. Our church's participation in this as well as other such convocations should be urged by the entire communion. We are looking forward to their (our delegation) return for it is our belief that every such meeting cannot but have its effect on the outlook and thinking of those attending. The rich experience of sojourning in the land of Wesley will no doubt affect many of those who were privileged to attend.

Looking Ahead in Books

GRAND RAPIDS PUBLISHER LAUNCHES HUGE REPRINT PROJECT

The Bible Illustrator To Be Reissued

The biggest reprint project to date will soon be launched by Baker Book House of Grand Rapids, Michigan. THE BIBLICAL ILLUSTRATOR, a set of 57 volumes averaging 650 pages each, will be reproduced in enlarged type and modern format and binding. The volume of Matthew has been scheduled for release January 31, 1952. Four or five other volumes of the set are planned for appearance during the course of the coming year.

THE BIBLICAL ILLUSTRATOR is the greatest collection of homiletic material of all time. Every book of the Bible is profoundly treated and explained verse by verse with complete sermons, condensed sermons, sermon outlines, expository notes, practical lessons, geographic and historical references and information, illustrations, and anecdotes.

Statistically speaking this set of books fairly baffles the imagination. The 34,620 pages of the set represent no less than 150,000 entries (sermons, outlines, illustrations, etc.), and the amazing total of 31,000,000 words!

Compiler and editor of THE BIBLICAL ILLUSTRATOR was the gifted and internationally known homilist, Joseph S. Exell. In preparing this comprehensive set he examined the writing of the centuries for the best and most useful of the world's printed sermon material. The volume on Matthew alone presents the choicest of contributions of more than 900 Bible students and pulpit masters.

In scanning this set one meets such names as the following: W. M. Taylor, H. W. Beecher, Charles H. Spurgeon, Canon Liddon, J. Vaughan, S. Baring-Gould, Albert Barnes, David Thomas, J. A. Seiss, Jeremy Taylor, F. W. Farrar, Alex. Maclaren, A. Toplady, Matthew Henry, John Calvin, Martin Luther, Marcus Dods, J. P. Lange, St. Ambrose, J. C. Gray, T. De Witt Talmage, Joseph Parker, H. L. Hastings, W. Arnot, R. B. Fairbairn, D. L. Moody, B. F. Westcott, Adam Clarke, Benjamin Keach, A. J. Gordon, F. B. Meyer, J. H. Jowett, J. G. Mantle, J. R. Miller, J. B. Lightfoot, A. T. Pierston, L. A. Banks, R. W. Dale, John Trapp, F. Delitzsch, Alexander Whyte, R. C. Trench, G. H. Morrison, Wm. Law, A. B. Davidson, W. Perkins, James Orr, Bishop Foule, G. Whitefield, Charles H. Finney, S. Chadwick, J. Cunningham Geikie, G. B. F. Hallock, Richard Newton, W. B. Pope, Charles Simeon, H. Alford, W. Jay, David J. Burrell, J. G. Murphy, R. S. Candlish, A. Jukes, T. Boston, R. Watson, H. W. Beecher, F. W. Robertson, J. C. Ryle, Phillips Brooks, St. Chrysostom, Thomas Watson, J. Cumming, A. Saphir, R. Baxter, F. W. Krummacher, I. Watts, Dean Howson, J. R.

Macduff, A. B. Bruce, J. Flavel, Samuel Rutherford, Dean Perowne, John Bunyan, G. Fletcher, A. Edersheim, R. M. McCheyne, and hundreds of others.

The publishers promise to make this one of the most beautiful sets to grace the Bible student's library shelf. The volumes will appear in royal blue washable fabric with the title in gold on the spine. In spite of the fact that this first volume has over 700 pages, it handles easily as a result of the specially selected low bulking paper.

The books will be reprinted on a high quality offset paper in enlarged type. The result is a book which is read with ease and pleasure, even though every page fairly bursts with an abundance of helpful sermonic material.

The set will be attractively printed at \$4.50 per volume on a subscription basis, the price for each book to be paid as it issues from the press. To those purchasing volumes singly the price will be \$4.95.

New York—Totalitarian and communistic philosophies have made devastating use of the audio-visual aids to learning and conditioning. "Can the church afford to let the children of darkness be wiser than the children of light?" asks Howard E. Tower, author of a new book, **CHURCH USE OF AUDIO-VISUALS**.

In his book to be published February 5 by Abingdon-Cokesbury Press, Mr. Tower says, "If new tools and materials that combine the power of the spoken word with the power of vivid pictures can help us reach more persons with our Christian message in a more lasting and telling way, then we have a mandate to become skilled in their use. These chapters seek to help us achieve this goal."

In conveniently outlined chapters **CHURCH USE OF AUDIO-VISUALS** deals first with goals for the use of audio-visuals in the church and the techniques and methods most effective in attaining them. It then describes and explains the audio-visual tools and suggests ways of adapting the ordinary church facilities to their use. The final chapter discusses fitting audio-visuals into the local church program—training workers, interesting the congregation, harmonizing with other work, budgeting, etc. Four appendices give information on secular audio-visual communications, emerging trends of church use, source material, and a bibliography.

A graduate of DePauw University and the Boston University School of Theology, Howard E. Tower is director of the Audio-Visual Department, Division of the Local Church, Methodist Board of Education. He represents the Division of the Local Church on the Joint Staff of the Radio and Film Commission of The Methodist Church, and in the Protestant Film Commission and the Protestant Radio Commission. Mr. Tower has held pastorates in Fall River, North Attleboro, Osterville, and Bridgewater, Mass.

Doubleday and Company have listed the following new books which we believe are of interest to our readers:

One Moment With God by Edward L. R. Elson, to appear in November at \$1.00. Designed primarily for use by servicemen and women, *One Moment With God* contains daily inspirational readings for a full year. Short and crisply written, there are 365 selections, each commencing with an illustrative story taken from contemporary life, history, literature or the Bible. This is followed by a terse and practical application to modern living, and concludes with a brief prayer and a reference to the New Testament or the Psalms, which are readily and easily available to most members of the armed services.

Also included in the manual is a special devotional section containing an Invocation, The Lord's Prayer, a Collect and a Benediction.

The author pastors the National Presbyterian Church in Washington, D. C., and served as an Army field chaplain in the last war.

Fulton Oursler has written a new book which is being published under the title "The Greatest Book Ever Written." The new work contains 448 pages and will sell for \$3.75. It will be on the book shelves after November 1st.

The Editor highly recommends a book by Roger C. Whitman which is being published around October 18th. The title will be *Church Maintenance Manual*. Advance notices list this work as the first of its kind. It will deal with many matters including the maintenance, cleaning and repair of church equipment and buildings and care of the grounds, care of linens and vestments, repair of hymnals, cleaning stained glass windows, organ and piano keys, maintenance of walls, roofs, steeples, lawns and shrubs, etc. One major item of note is that section dealing with safeguarding wear and tear which can be built into new structures.

If you happen to be interested in poetry place *Praise to the End* by Theodore Roethke on your list. This exciting volume will consist of a sequence of long poems organically united to present an introspective history of spiritual growth from pre-childhood memories, through struggles against agony and doubt, to a final certainty which resolves all past anxieties. November 8th will be the publishing date.

The minister who is anxious to be accurate in every detail will want to secure a copy of a little book put out by the Baker Book Stores in Grand Rapids, Michigan. The title is *The Hebrew Sanctuary, a Study of Typology* by Wallace B. Nicholson. Scheduled for review.

We are sorry that the book review on Church Management has not reached the office. However, we will include it in a subsequent issue of the Review.

Employment Opportunities and Civic Life

by Adolphus Patterson

Senior at Carnegie Institute of Technology majoring in Electrical Engineering

Employment is of concern to each of us sooner or later especially to the young people who haven't started on their life's work as yet. In times past when we of the minority races spoke of our employment opportunities they were fairly well defined. It meant that the young person was about to embark upon a career of domestic servitude or else partake of some menial task that required very little, if any initiative or intelligence, but lots of brawn and submissiveness. One's future career was largely predicted by one's physical abilities rather than one's mental capacities.

However since time, enough of it, that is, seems to change most things and situations, so has time altered employment prospects. Today, we the peoples of darker hue, are in the midst of opportunities that are developing into reality at a rate unheard of or dreamed about before.

There was once a time when an engineer of any type, executive manager, clerk, office or sales, diplomat, or many other exclusive professions, were about taboo just to be thought of let alone to be sought.

Latest statistics (of the past four or five years) show that in proportion to the population percentage the minority races are still far from being proportionately represented in employment. These reports show that while the Negro population is still approximately 10% of the national population only 5% of the colored males are employed in professional and semi-professional fields as compared to 30% of the other race's males.

In the skilled craftsman field the reports are even more discouraging. There, only 4.4% of the Negro men have been able to find employment while 15.5% of the non colored have been able to do so.

Concerning our own state government: in Pennsylvania the non white population is 6% but there are only ten employed in the state government who receive over \$4,000 a year, which is only a fraction of the jobs offered. The average pay for Negroes in the United States as a whole is \$750 whereas it is \$1,436 for the whites. This difference between incomes should be eliminated.

One of the agencies responsible for the liberalization of employment policies is the F. E. P. C. movement. These bills, whenever ratified and enforced require that the employers accept for employment those who are by job requirements eligible, rather than by race, creed, or sect preference, by taking advantage of educational and training facilities that are available. Once pre-

pared our young people should not wait to be employed. They should seek it. While seeking employment and even after securing such there are some rules that always prevail.

1. Your deportment, manners and carriage.
2. Your grooming, cleanliness, conservative dress (not flashy). Toward this end the Urban League (1948) has established a model school for young women.

Now that the door of opportunity has begun to swing open those of us who have not prepared ourselves should begin to do so.

The community also has a responsibility. It should first gain solidarity behind these issues, F. E. P. C. and the like, which are beneficial to an aspiring race. Then, it should maintain its goals once attained with continual surveillance. Some communities have organizations such as consultation centers, church guidance groups but we must rely mainly in intelligent parental guidance and instruction for the planning and the shaping of our young people's future occupational interests.

In closing, let those who are not prepared to take advantage of the opportunity to be gainfully employed in accordance with their utmost capabilities start doing so, lest they, like the ten virgins, be unprepared when opportunity comes their way.

Suggested action:

That our youth groups recognize the peculiar nature of the job situation facing the young people of our churches based on the following two premises:

1. That in many cases parents have not had the preparation which might aid in proper occupational guidance.
2. That the guidance programs of our public schools do not lay emphasis on our racial problem.

In the light of these matters it is imperative that the youth groups seek to supply the need by proper study and discussion. These matters should find a place in our program development.

